The Universalist Leader

Boston and Chicago

December 27, 1924

Pacific School of Religion

Woodrow Wilson---Born Dec. 28, 1856

WHEN President Wilson died last February, Viscount Cecil, then in London, paid the following tribute to him:

"Wilson's death is a great loss to humanity. He had many and great qualities of mind. A vigorous thinker, he had intellectual imagination in a high degree, and outstanding eloquence. But these gifts, great as they were, were not his greatest. In them he had many competitors and perhaps many equals among his contemporaries. But in two qualities, as rare as they are precious, he surpassed almost every one. His faith was unquenchable and his courage never failed him. When I last saw him, fallen from power and broken in health, his belief in the cause for which he had given life was unmoved. He looked forward confidently to its victory, never doubting that in the near future his fellow countrymen would come to see as clearly as he did that he was fighting for the peace of mankind and for Christian civilization. It was this quality which gave to his character at least a touch of heroism, and which, when the mists of controversy have cleared away, will give him an assured place among the great men of the world."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

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176 NEWBURY STREET, BOSTON

Tel. Back Bay 4036

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THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 52

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE OWEN YOUNG DINNER

WE have given considerable space this week to the remarkable dinner in New York, Dec. 11, arranged by the citizens of New York in honor of Owen D. Young. We print it in our department "Understanding Our World" because we are sure that Mr. Young's speech promotes that understanding both by the facts he lays before us and by the spirit he exhibits.

He is unusually intelligent and practical, but he always takes the big, broad, unselfish view of things. He wants Germany to bear her full share of the load. He wants other nations to co-operate to help her do it. He shows specifically just what far-sighted things England and France have done recently, and asks that we try to understand them.

He pleads for a foreign policy above the contests of parties, then proceeds to illustrate his belief unconsciously. He proclaims that he himself is a Democrat, and then adds: "Let me say that in my opinion the present Government has done everything that could properly be done to aid in the formulation and secure the adoption of the report." This attitude inspired the *New York Times* to say editorially this:

> This is, indeed, a work to be performed outside of politics. We have yet to learn in this country that politics ends at the border, and that our relations with foreign nations must be freed from the whims of partisanship. Mr. Young by his own example has shown that this can be done. His service on the Dawes committee was as an American interested in world peace, and not as a partisan seeking to advance or hinder a political program. It is with a full recognition of this fact that Republicans join with Democrats in paying homage to his success. The mere list of the guests present at the dinner last night is itself an outstanding tribute to him who has won the "arduous greatness of things done." His genius has laid the foundations of the "best security" since the Armistice. He is a builder of peace to whom the whole world is debtor.

Through it all the true Owen Young shows up. It always is the other fellow who did the important thing. It is Dawes, or Mussolini, or Ramsay MacDonald, or Herriot, or Herr Marx, or Coolidge, or somebody else. These other countries are not seeking to stick a knife in us; they are really up against it, made so by a common disaster. They need us and we must help, but be intelligent about it. He has faith in man, whether he be an Italian, a German, a Frenchman, or one who speaks the English language. That cheer, sunny optimism, kindly judgment, patience and unswerving faith, as much as his great constructive brain, carried Owen Young through the London Conference to a success now heralded around the world.

This world figure came out of a humble Universalist home, was trained in a little country Universalist church, went to one of our own Universalist colleges, and he always seems trying in some new way to show his love and loyalty to the friends and institutions which gave him a hand and to the faith in God and man which so early was planted in him.

* *

PUT JAPAN ON THE QUOTA BASIS

AN international disaster of the first magnitude," "a disaster to American diplomacy in the Far East," "a disaster to religion and to effective work of American Churches in the Far East!" To what could such grave expressions be applied? To nothing less than the Japanese Exclusion Act. And who is it saying these things? Some impractical clergyman who knows nothing of international relations, some wicked Democrat bent on embarrassing the Administration, or some wild Bolshevik who does not love his country? No, it was Cyrus E. Woods, Republican, Presbyterian, hard-headed corporation lawyer, Minister to Portugal and to Spain, and Ambassador to Japan. And why does he go out of his way to criticise the Government of his country? Simply and solely because his country did a hasty, foolish, injurious thing in a hasty, foolish, injurious way, and the evil consequences of it are still operating.

The former Ambassador returns to the subject because he believes that "it is never too late to mend," that a wrong thing should be undone, and that there is really a chance to get action.

He wrote to the Federal Council of the Churches of Christ in America at Atlanta the following succinct statement:

> That which now needs to be done is to follow the suggestion of Secretary Hughes. He asked that Japan be placed on the quota basis. This would admit only 146 immigrants annually until July, 1927, and thereafter only 150. This amount is negligible, and I am

sure in the enforcement of such a provision America will have the loyal co-operation of the Japanese Government. The ultimate consequences of the act can not yet be fully forecast; what we do or fail to do during the coming year or two will determine the degree of the disaster.

The purpose of Congress was, no doubt, to stop further Japanese immigration, on the assumption that a flood of Japanese was still entering the United States. Congress could not have realized that Japan accepted the principle of exclusion in 1908. Since that date the Japanese Government has been loyally co-operating with the Government of the United States in carrying out that policy.

As a result of the 'gentlemen's agreement' then entered into, more Japanese males have left the United States than have entered by 22,737. The coming of Japanese women to join their husbands or to be married to young men already here, permitted by the agreement, has resulted in an increase of foreign-born Japanese in continental America during the sixteen years for which we have the figures (1908-1923) of only 8,681.

From the standpoint of my special opportunities of knowledge, I wish to state with the utmost clearness and emphasis that what Japan resented was not exclusion, but humiliating race discrimination. And the tragedy lies in the fact that Congress could have secured what it felt needful and yet have secured it in a way that would have avoided affronting Japan.

The consequences of the exclusion law, if not soon overcome, are grave beyond all ordinary comprehension. It will affect business intercourse, turning to Europe or elsewhere trade that normally would have come here. Japan can not fail to turn for her international fellowship, co-operation and inspiration toward those nations and governments which regard her honor and dignity and self-respect, and away from us, unless we change our manner and our law.

* *

THE BIGNESS OF THE JOB

AS we go on in the campaign for the Five Year Program, the bigness of the job begins to appear. It is not the difficulties or oppositions or dangers that come to the front, it is the importance of the thing from many standpoints.

If we were in doubt about it we should be convinced by the caliber of the men who are coming to give it enthusiastic support when they hear about it and really understand it.

A passion for reality is characteristic of our times. Life is short and too precious to be wasted. There are an infinite number of vital things in this world worth working for; one dare not therefore waste himself or his money on the cheap, the imitation, the useless, the moribund.

Men who have many things to do and great power of discrimination are coming rapidly to the support of the Five Year Program.

It is a different thing to get them from getting the men who come along merely because they have nothing else to do.

Backing up Judge Hill and his committee are men of power and distinction in their communities.

Owen D. Young is a good example. When we print the names of the men associated with him, they will be recognized at once as the names of men who won't bother with the insignificant, but who will respond to the things that mean something for God and mankind.

The Five Year Program and all that is coming out of it—the big things on the way—mean more for our Church than anything we have ever undertaken, because they mean more for humanity in general.

Not because it will result in raising a million dollars or two million dollars.

Not because it will erect new buildings, or place us on a budget basis, or provide for pensions, or help Japan.

But because it surely will help mankind without regard to race or creed, because it will develop our own treasures of brain and heart, tie up to us the lukewarm, reveal our unity and honor our Master, the job looms up bigger and bigger every day.

* *

GOLDEN RULE NASH AND HAPGOOD

TWO men in industry in recent years have had the misfortune or the good fortune to be called the embodiment of the Golden Rule. One has a big factory in Cincinnati and is named Arthur Nash; the other has a little factory in Indianapolis and is named Wm. P. Hapgood. One employs 4,000 people; the other 132. One is a clothing maker; the other a canner. One does eight million dollars worth of business a year; the other a few hundred thousand. One was educated in the strictest Orthodoxy of the Seventh Day Adventists; the other at Harvard. One became a religious zealot; the other an agnostic. One has still sticking to his ways and words the burr and gesture of downright earnestness, or fanaticism, as you please to call it; the other has the culture but equally strong conviction of Cambridge.

Both went into industry; both became convinced of the necessity of worker control, both of brain and brawn, as opposed to absentee landlord rule; both have succeeded to an amazing degree.

These two men have become widely known. They go about preaching their gospel. They have more invitations than they can accept.

Both men came to Boston the same week recently to speak. The contrasts and resemblances were striking.

Nash, wherever he appeared, took the center of the stage and held it for an hour and a half or two hours. He spoke to packed houses. He left men calling for more. At the Rotary Club in Cambridge, where they make it a rule to close at 1.30, they made him go on until 2.15 p. m., and not a man moved. They surged around him when he finished. The Catholic superintendent of schools said: "I'll close the schools of Cambridge any day you name to get you to speak to our teachers. I am president of the State Teachers' Association and I'll call a special meeting whenever you can come." The president of the Kiwanis Club said: "I've heard hundreds of sermons, but never such a moving sermon as this. If I could have one meeting of my club a year like this, I'd consider my work more than justified." At Lawrence, where the bitterest industrial strike of history was fought out, Nash spoke to a great audience in which were many of the most important owners and overseers. He didn't say, "You men are thieves if you take more

than your share." He said, "I would call myself a thief if I took what labor earned." And they crowded around him afterward to find out more about it.

Only for ministers and churches does there flare up in his addresses, now and then, apparent bitterness and contempt—but it is for those who won't practise what they preach. The need of the church, of its machinery, seems to appear clearer and clearer to him as he goes on.

Hapgood spoke to smaller groups. Like Hoover, the smaller the group the greater apparently is his influence. At the Woman's City Club not over fifty heard him. It was only a little dinner talk. But President Eliot sat there and led the applause and the discussion, and other strong men and women were gathered about the table. He captured his hearers as fully as Nash did, but in an entirely different way. Quiet, poised, cultured, fully equipped, absolutely fair, deeply convinced, he showed new power and precision with every new question.

Nash says: "God told us." 'We laid all on the altar." "God leads us day by day, hour by hour." Hapgood says: "We thought this thing out. We determined that workers should have not merely nominal, but full control. Now we propose to make that control legal for all time." And: "I am not so afraid of the word God as I used to be. I find I'm more and more inclined to use it as I see things develop."

Nash says: "There was Tony—they called him a Bolshevik. When I got through talking Tony finally blurted out, 'Damned if I don't think he means it. It's up to us to work like hell,' and that new spirit raised production 200, 300, 400 per cent, and saved us." Hapgood says: "There are great untapped reservoirs of ability in the working class. There are thousands of mute, inglorious Miltons. We have given some of them a chance in our factory to show what they can do. The results would surprise you."

Those opposed to these men and afraid of them say to Nash: "It is all very well for you. You are the big man of the clothing industry. It wouldn't work with the little fellow." They say to Hapgood what five years ago they said to Nash: "It's all very well for you with your little place. You know everybody in it. But it wouldn't work on a big scale."

What Hapgood said of Nash in his City Club speech is illuminating. He had no reason to say it, for Nash once came down upon him hard where they spoke together, for, as Nash put it, "Mr. Hapgood in his address never once used the word God or Jesus or recognized the Divine Guidance." But when President Eliot asked who in this country was trying worker control, Hapgood stood up and said: "Watch Arthur Nash of Cincinnati. His is a great plant. Don't believe all the attacks on him. I am strong for organized labor, with all its drawbacks. I'd even prefer my own people organized. But Nash is fought by the 'Amalgamated.' They fight him because they honestly believe the way out is by class war. Nash believes the way out is by good will and brotherhood among all classes of men."

We are watching these social experiments with interest and sympathy. We are struck by the idealism involved but no less by the practical success. Nash has been doubling and trebling his output. Hapgood this year will go a hundred per cent better than last year.

Both men are sure that the human forces they unlock make their enterprises irresistible. Those still in the stage of class war can't compete with them. Those who won't follow a trail so plainly blazed will land in a morass. As a colleague put it, "It is forward to Jesus or back to bankruptcy."

* *

GRANVILLE HICKS' WORK FOR US

A NEW ENGLAND minister writes to us in praise of our book page conducted by Granville Hicks. Others have said much the same thing. Mr. Hicks' work is becoming known and his page is being studied by people of discrimination. It is not written for ministers alone. It is for everybody. It is important for a branch of the Christian Church bearing our name to keep in touch with the work of the scholars. Mr. Hicks helps us do that and in few words brings to us great ideas.

In the same way in his young people's page he is keeping us in touch both with the work of our own young people and of organized young people round the world.

It will pay ministers and laymen alike to make these weekly journeys in both departments under the leadership of so talented a man as Granville Hicks.

* *

A BRAVE MINISTER

ONE of our ministers who has passed through great suffering during the past year writes us as follows:

> "I am feeling fine, though my voice does not yet carry as I would have it. This year has been one of turmoil because of the five operations I have actually undergone, and yet I refuse to be sorry for myself. There have been experiences I would not give up, and one must adventure a little in order to understand mankind. My admiration for doctors increases with every hospital experience. My sympathy for the person who can not bear pain, and my respect for the one who bears even the worst kind of pain unflinchingly and without complaint, have grown as the year has advanced. The attitude of the Christian Scientist who says there is no such thing as pain and sickness makes me tired, but the attitude of the man who will not let his mind dwell on his own suffering is the one I appreciate more from day to day. In this parish I have one such man, who through his own will-power largely is going to climb mountains literally whereas he has been crippled with rheumatism for years. He and Dr. Reed of Watertown have been my models for a year now. From Dr. Bisbee, of course, many of us could learn much as to the way one can bear infirmities. I read 'Handicapped' while in the hospital and wished I might give a copy to every patient in the ward."

These words come to us with no idea on the part of the writer that they would be published. They represent such a brave, fine attitude that we feel it to be a duty to share them with our readers. This kind of religious faith combats atheism most effectively. We feel most convinced of the divine when we see it in the hearts and minds about us. God in man makes us sure of God above and beyond man. We all create skepticism and belief far more by life than by logic.

Ephraim, the "Half-Baked"

Marion D. Shutter

"Ephraim is a cake not turned." Hosea 7 : 8.

THE prophet is having no end of trouble with the people of Israel and with the tribe of Ephraim in particular. He uses a series of remarkable figures to describe Ephraim, which may apply to the tribe or to its individual members. Ephraim has good impulses, but they do not last. "His goodness is as a morning cloud, and as the early dew it goeth away." Ephraim is "like a silly dove without understanding." He reaches the climax when, a little later, he declares, "Ephraim is a cake not turned."

The illustration was familiar. There was always a demand for a round flat "scone" or cake, which was baked by being laid upon hot stones or attached to the wall of a hot oven. The whole art of baking consisted, of course, in turning the scone at the right moment. Otherwise one side was burned to a cinder, while the other was dough. And that was the character of Ephraim—*half baked.* It described the whole man. His life was not sound through and through. His ideas were crude—hastily conceived and easily abandoned. He never thought a thing out, for his mind was not trained. He never followed what he undertook to the end. He pursued the newest fad, was carried away with the latest theory—especially if it was something that would not work. That was Ephraim—"a cake not turned." The commentator says of tribe and of individual, "Want of thoroughness and equable effort was Israel's besetting sin, and it told on all sides of his life."

Ephraim is still with us. His spiritual progeny have increased and multiplied.

Ephraim believes in short-cuts in education. Why spend time and study in the effort to master a subject? That old line of Pope has long since been relegated to the "bow-wows"—"A little learning is a dangerous thing." The fact is, it is the only thing that goes nowadays.

In place of education, as some of us understood it who had to dig for it, "through long nights of labor and days devoid of ease," he insists upon "self-expression." He believes in self-expression before he has anything to express. He believes in speaking his mind before he has convinced people that he has one. In art, he is a futurist, which is some degrees worse than cubism—which we once mistakenly thought was the ultimate lunacy. In poetry and literature, he prefers the *vers libre,* the free verse, to the melody of noble words set to noble strains. For free verse is simply long lines of stupid prose, sawed into unequal lengths and piled on top of each other with so little regard for arrangement that they read equally well in both directions, up and down, and make no sense in either. Once in a while, Ephraim hears something about "monkeys," and without looking the subject up, he jumps at the conclusion that the teaching of evolution must be stopped! Such is Ephraim in art, in science, and in education.

We sometimes send Ephraim to the Legislature, or to Congress. That is the sphere of his delight. To make laws for somebody else, is the one thing his soul desires. It is always for some one else—never for himself. It is some one else's habits he wishes to curb—some other man's property he wishes to confiscate. And when he is once started, he makes so many laws that no ordinary mortal can ever read them all, that most of them lie unenforced, and that they are all upon subjects of which the law-maker is profoundly but serenely ignorant. A democracy should be based upon some degree of confidence in human nature. But we have no particle of such confidence, if our laws mean anything. We tie each other up with all sorts of legal cords and entanglements. There is no country in the world whose citizens groan under a more intolerable mass of oppressive and half-baked legislation than do the citizens of the United States.

How many of the men in a state Legislature, or the national Congress, or even in a city council, would you select to run your business? How many of them know anything about the great industries, or railroads, or banking, or agriculture? And yet these are the subjects which the crudest and rawest aspirants for political place—without knowledge or experience—handle with the utmost assurance. I heard some one say the other night that there was a time when, if we wanted information, we went to those who knew, who had made a life-work or study of the subject; but that now, if we wanted to learn about railways or finance or manufactures, we went down to the post-office corner and listened to some one from a soap-box who never did anything to support the government but lean up against the federal building! But then—he was a pessimist!

It is interesting to note what Ephraim does when he starts out to reform society and reconstruct the world.

He has caught a gleam of some reform which dazzles him at first sight, and then, without thinking it out and thinking it through, he starts a campaign for the conversion of mankind. He has only the vaguest idea of what it will do, when it gets into practise. He does not know how it will work or whether it will work at all. There are thousands to-day who are out of patience with almost everything, and who believe with all their hearts that some one change will set everything right. And when the facts rise up against them, they say, "Never mind; we know that this is right; do what we advocate, and all these things—which you say will not be accomplished—shall be added unto you." Uncle Joe Cannon once said: "These young socialists and what-not want to run the world. And a pretty mess they'd make of it with their hunger strikes and silence patrols. Why, they have no experience." And then Uncle Joe added, with a grim smile: "We used to say you were never too old to learn. Nowadays the idea seems to be that you are never too young to teach." But young or old, whether we give the teaching or resent it, we are a restless people, and no one idea will ever satisfy us. Some one has said that we

should not be contented in Paradise, "unless we were permitted to tumble it down and build it all over again. We could get used to walking on golden pavements in no time; but it would make us extremely nervous and depressed to know that they were permanently laid"—and that there was no prospect that the street commissioners of the New Jerusalem would tear them up every other week. Ephraim does not know that society will not accept any scheme or system arbitrarily imposed, but that steadfast reforms come slowly, by experiment and experience!

Or we may watch the course of Ephraim when he enters the pulpit—if he decides upon that.

One of the first things he is likely to do is to say that the Church is a failure, that it has outlived its usefulness, that it is hopelessly conservative, that it is controlled by the rich, and that all this must be changed, and that he is the one to do it, and that he will do it if he is only permitted to speak unhindered. There is a great deal of unconsidered talk about the freedom of the pulpit. Complaints are made that the churches are not willing to hear new ideas, the thought of to-day, and all that. The fact is that congregations will listen to almost anything, on two conditions.

(1) It must be carefully thought out.

People do not want—and they are not to be blamed—a lot of raw or ill-digested or half-baked theories.

(2) It must be spoken in the right spirit.

A young minister once asked an older one why people did not take more kindly to his sermons. The older man replied: "You are a great fisherman. When you go out on a fishing expedition, you take the finest line you can find; attach it to a very modest hook, baited with the daintiest sort of a fly. You drop it gently into the stream, and before you know it, the fish is caught. When you go out fishing for men, you take a huge anchor, bait it with brimstone, attach it to a heavy cable, and throw it into the water with a great splash, exclaiming, 'There! Bite or be damned!' "

I sometimes complain that our people do not come to church as I think they should. And then I ask myself, "How far would I go to church, to listen to one of my own sermons?" And I do not know; but I do know that, after all, the sermon is not the only reason for church-going. We come to meet each other in fellowship and to worship God. We come to keep in touch with the work of the church and to get the inspiration to help. We come to keep faith with the community, and to put ourselves upon the side of its constructive forces. These are the real reasons—whatever we may think of the preaching.

But whoever has a new scheme to propose, must

(1) Define what he means.

(2) Show what we may reasonably expect from it.

(3) Explain the method by which the results are to be reached.

The Christian Church is based upon principles tried and tested, that have passed through fire. And our first business is to preach these; for they will come nearer than anything else to establishing peace and justice among them. These, as I see them, are:

(1) The existence of God.

(2) The immortality of the soul.

(3) Reverence for the life and character of Jesus.

(4) the essential rightness of the universe and its laws.

(5) Personal responsibility to God.

(6) Moral victory.

An old Puritan divine used to write his name in every book that he purchased, and then underneath further write: "Thou art a minister of the word; mind thine own business!"

Reviewing for a moment this story of Ephraim, recalling the images and figures of the prophet—"goodness like the early cloud and the morning dew;" a mind and purpose like the "silly dove without understanding;" and a character "like a cake not turned"—what was it that the prophet demanded of Ephraim? What did the Lord require of him?

(1) A steadfast character.

(2) A clear mind, to discern the end from the beginning.

(3) A fixed purpose for good.

And these are the things the voice of God, through the prophet, demands of us!

Ratcliff on Universalist Leadership

AT the Boston Ministers' Meeting, Dec. 15, the Rev. John Ratcliff of Beverly discussed frankly the actual leadership of the Universalist Church in various fields. He asked the questions as to what place Universalists are taking in the progressive intellectual and moral movements of the day. He said that we were accustomed to saying that we were pioneers. Did facts justify that claim?

"If we are out on the front line," said he, "well and good. If we are not let us see what we can do about it.

"The first question I raise is about the new books and the magazine articles in our greatest periodicals.

"I have made a study of the *Hibbert Journal*, the *International Journal of Ethics*, the *Survey*, the *American Journal of Sociology*, and *Religious Education*—representative journals in several distinct fields, but all carrying articles on the Church and religion. Methodists contributed 27 per cent of the articles, Congregationalists 25 per cent, Baptists 14.5 per cent, Presbyterians 11.4 per cent, Unitarians 5.5 per cent, Catholics 2.6 per cents, Jewish 1.3 per cent, and Universalists seven-elevenths of one per cent."

Mr. Ratcliff then said that in the past two years there have been vacancies in the faculties of two of our theological schools which have been filled by calling men from other Churches. It was fair to assume that Crane and St. Lawrence could not find men as well qualified in our ranks.

One of his hearers interjected that the reason

might be that our qualified men were in other jobs and not free to go. Mr. Ratcliff replied that both of the men were Doctors of Philosophy.

Examining 242 personal records on file in the secretary's office, Mr. Ratcliff said he got the following results: .8 of one per cent of our ministers have had no formal training; 2.4 per cent have not gone beyond high school; 3.2 per cent had studied theology without a high school course; 64 per cent had had college or theological school less than four years; 33 per cent had had four years of college or theological school; 9.8 per cent had had six years of college and theological training and 4 per cent seven years. An encouraging factor is that more students continued one year after graduating from college than dropped out one year before.

These figures, he said, related to over 50 per cent of the men in the active list, and showed the trend even if they did not show the thing up with absolute accuracy.

Of college graduates Unitarians have 76 per cent (94 per cent of their men have been to college), Congregationalists 67 per cent, Universalists 63 per cent. Sixty-six per cent of all men in the theological schools of the country have college degrees, according to the figures of the Inter-Church World Survey. Universalists show up very well here.

"The recognition of a need," said Mr. Ratcliff, "is the beginning of progress. Do we recognize the need of advanced work, a higher type of scholarship, of training men for leadership? Steps toward better things may be taken in these ways:

"1. Co-ordinating our theological schools so that they work together and feed into a graduate school.

"2. Establish fellowships for advanced work. I do not know of another denomination that has none.

"3. Carry on a definite program of promotion. In another denomination a professor noticed a paper of exceptional ability on science handed in by a student. Conferences followed and it was found that this student's main interest was Biblical literature. He was given a fellowship to fit himself for higher work.

"I have known three men in our ministry who ought to have been encouraged to go on and do graduate work—one in history, one in social science, one in Biblical literature. Some of these other denominations are hampered where we are free. They are sweating over things we have long since settled in accordance with the highest scholarship. With proper attention we can develop real leaders recognized as such in all Churches."

Dr. Coons presided and led in the discussion, in which Mr. Pennoyer, Mr. Moore, Mr. Peters and Dr. Marshall participated.

Mr. Pennoyer said that our people were careless in reporting, and questioned the accuracy of the statistics. Dr. Marshall called attention to the fact that we did not have the same kind of book constituency as the larger Orthodox Churches. Mr. Moore warmly urged following up the matter along the lines of Mr. Ratcliff's address.

An informal suggestion was made that the deans of our various schools be brought together to talk the matter over; and another that Mr. Ratcliff give his address before the faculties of our schools.

Announcement was made that Ryder Divinity School is actively at work to get a dean.

Rededication at Salem

THE old historic First Universalist Church of Salem, Mass., rededicated the old meeting-house, which is now a hundred and sixteen years old, on Sunday, Dec. 14. The week following was given up to a series of banquets and meetings in celebration of the completion of the important work of restoration, which has cost the society some $22,000.

The Rev. Leslie Charles Nichols, the pastor, came to Salem from Utica, New York, about a year ago, and has been successful. On the Sunday following the rededication services he took into the church a class of thirty-three new members.

Mr. Nichols, commenting upon his work in Salem, said that he had never seen a community in which church work was so easy or a church in which enthusiasm was so natural and spontaneous. It never needed to be whipped up.

The sermon at the Sunday morning services, Dec. 14, was preached by Dr. John van Schaick, editor of the *Universalist Leader*. Mr. Nichols conducted the service. There are few quartette choirs in the denomination equal to the choir in Salem. Mr. Nichols calls it his League of Nations choir. It is made up of one person of Irish, one of English, one of Dutch and one of Scotch descent. One member is Catholic, one Episcopalian, one Baptist and one Methodist. They sing together and work with an enthusiastic Universalist congregation, made up of people largely of Puritan stock, in perfect harmony and with genuine interest in their job. The choir was assisted at this special service by Mr. Arthur Fowler, violinist. Miss Kelliher, the soprano, sang as an offertory solo, "I will extol Thee," and the anthem was "Festival in Te Deum," by Dudley Buck. There was a congregation of over 500 people present at the morning service.

Mr. Nichols led the congregation in the sentences of rededication as follows:

> We unite here this morning to perform the rites of rededication of the First Universalist Church of Salem. We dedicate this house anew for the perpetuation of the gospel of the great Christ, for the harmonizing of all life with God, for religious education, for the unity of believers, for the dissemination of the principles of morality, liberty and justice, for the inculcation of the true spirit of human brotherhood, for prayer, for the discovery of truth, and for the true worship of God for all who care to worship within its walls. Amen.

This society has had the difficult problem of deciding whether to sell the old church in the downtown neighborhood and move into another part of the city or to attempt to make the old church more

serviceable and beautiful. They took the advice of Mr. Winthrop S. St. Clair of the firm of R. C. Sturgis of Boston. He has earned a high reputation for his work in restoring the Old North Church, the Old South Church and the old State House in Boston. When his advice was sought he at once told the board of trustees that their task was a simple one, that the old lines of the church were dignified and beautiful, that all they had to do would be to uncover and restore some of the old things and that to help them in this they had not only the old records of the society but the record which was written in the walls of the church itself. The outline of beautiful windows which had been bricked up was still there.

Mr. St. Clair was given the job and what he did was substantially this: He had the upper part of the tower taken off, three straight artificial windows which had been substituted for a beautiful semi-circular colonial window taken out in the upper part of the tower and the beautiful colonial window put back. All the windows under the gallery on the left hand side as one enters the church, which had been bricked up because they let in cold, he reopened. Curiously enough, the man who as an apprentice boy had helped brick the windows up over fifty years ago did the work of taking the bricks out and letting in the sunlight. In the main auditorium of the church an ugly platform was taken out and a beautiful bell-shaped colonial pulpit was put back. The organ was placed on the right of the chancel and the minister's stall on the left. As stated in the *Salem News:* "The interior of the church has been repainted in a cream gray, giving the church the old peaceful appearance of a century ago. A large chandelier has been hung from the ceiling in the center of the main church with lights on the sides of each window, with the central control near the entrance of the church.

"All the wood work on the edges of the pews and the pulpits has been trimmed with solid mahogany and the white treads leading to the pulpit are of the same wood. The pulpit has been remodeled and is the high, old-fashioned style.

"Something new in the churches of to-day is the installation of a 'movie' machine. The booth in which the machine is stationed is the old tower room on the second floor. There is an electric switch connected with the lantern on the left of the pulpit so that slides can be run and the lecturer can stand facing the audience."

The basement was formerly a kind of warehouse rented to ship owners in the days when the beach came up to the basement door. It has been transformed into a warm, light banquet hall with kitchens equipped with every modern device. Some 400 people were served in this formerly useless room at a banquet on Wednesday night of the celebration week.

At the afternoon service Dec. 14, with some 500 people in attendance, there was a fellowship meeting in which the following ministers of the churches of Salem participated: The Rev. O. Brouillette, French Baptist; the Rev. William Spence, Tabernacle Congregational; the Rev. R. A. Sherwood, First Baptist; the Rev. John L. Cairns, Wesley Methodist; the Rev. Charles Jeffras, Lafayette Methodist; the Rev. Albert Johnson, Calvary Baptist. The Rev. Clarence G. Robbins, D. D., of Lawrence, brought greetings from the State Convention and the Rev. Ralph A. Sherwood, of the local Baptist church, made an address in behalf of the local ministers. Dr. Robbins said that personality in a church was a thing that could not be built in a day, it developed over a long period of years. He personally was very happy over their decision not to leave the old church about which clustered so many hallowed memories. He spoke in high praise of the work of Mr. Nichols as minister and charged the congregation not to let him go, as many people would be after him. Mr. Sherwood took an emphatic position in favor of denominationalism. He thought that variety was necessary in churches as in everything else, but insisted that there were many things that Christians ought to do that no one denomination could do alone. He rejoiced in the ideal fellowship which existed and which made united work for Salem possible. "You have done a piece of real Christian service," he went on, "in restoring this beautiful old colonial church. We serve the community every time we make the house of God more beautiful. I was greatly touched by a phrase in the prayer of our Mr. Spence this afternoon, 'We recognize that beauty is one of the great unifying forces of the world.' " Other striking sentences in his address were: "If we are ever to outlaw war it will be by getting together as Christians," and "My Saviour is not concerned with my being othordox: he is concerned with my being full of the spirit of good will."

Dr. Frank Oliver Hall took the pulpit after the meeting had been going on for an hour and a half and preached an unusually striking and effective sermon from the text, "Those things most certainly believed among us." He held the closest attention of his large congregation and received specially warm congratulations from the visiting ministers of other denominations at the close of the serivce.

On Tuesday afternoon, Dec. 16, a reception was given by the ladies of the church to the other ladies' organizations of the city At 7.30 p. m. the same day there was a public meeting at which addresses were given by Dr. Frederic W. Perkins, Dr. George E. Huntley, Dr. John Clarence Lee, the Rev. U. S. Milburn, who was minister at Salem for ten years and was cordially greeted by old friends and parishioners, the Rev. G. H. Howes and Dr. John Vannevar.

On Wednesday, Dec. 17, at 6.30 was held the church dedication banquet and ingathering of the talents. Mayor Bates, Mr. St. Clair, the Rev. L. C. Nichols, Dr. Harold Marshall, the Rev. Roger F. Etz and the Rev. Charles Patterson were the speakers. Judge Robert W. Hill was toastmaster. Mr. St. Clair, the architect, and Mrs. St. Clair, were the guests of honor.

Mr. Etz spoke on the fact that this date was the 100th anniversary of the birth of Starr King, and traced the influence of Massachusetts and the Universalist Church in the making of the man and the equipping of Starr King to do his great work for the nation.

A public mass meeting was held on Thursday night and the speaker of the evening was the Rev.

Charles H. Puffer, D. D., minister in Salem for twenty years, who received an unusually enthusiastic welcome back to his old parish. Other addresses were given by Dr. Leroy W. Coons and the Rev. John Ratcliff.

On Friday evening the Y. P. C. U. gave a reception to all other young people's organizations of the city and all Unions in the North Shore League. Mr. Carl Hempel was the speaker, and dancing was arranged for.

On Sunday, Dec. 21, at the Christmas service, the new members were received into the church and in the afternoon there was a Sunday school pageant and candle-light service in the auditorium.

By sand blasting the exterior of the church the beautiful old brick work of a century ago has been brought to light and the church has a different appearance.

Mr. St. Clair, the architect, discussing the work, said that back in the seventies there was a craze for "modernizing" which resulted in the substitution of styles of architecture much less worthy than the colonial. The old pulpits were much more beautiful than modern platforms.

It was a surprise to many in the congregation to find that the new high pulpit is only seven inches higher than the old high platform.

Mr. Nichols, at the Sunday services, wore a new black silk robe presented by one of the ladies' organizations of the parish.

The trustees under whose leadership this work has been done so well are: Reuben W. Ropes, chairman, Mary F. Robinson, trustee emeritus, Roger S. Brown, Fred B. Marston, Robert W. Hill, Anton Ebsen, George F. Newcomb, George B. Farrington, Mrs. Ada L. Cousins, Mrs. Annie M. Meek.

The other officers are: Henry W. Edwards, clerk and treasurer, Edward M. Full, assistant treasurer.

Reply of Dr. Benton to a Correspondent

MOST of the replies received from our ministers in response to the questionnaire of the Commission on World Relations, dated Nov. 10, evidence that the great majority are heartily in sympathy with even the most advanced resolutions advocating the outlawry of war as passed by various church groups.

Three questions were proposed: What can and should the United States do to stop war? What can and should the local church do to stop war? What can and should the Universalist denomination do to stop war?

One reply received from a man who stands among our Church leaders takes the contrary attitude, and, as it is representative of those "conscientious objectors" to peace propaganda, perhaps quotation from it may be of interest.

With the points he made are included the substance of the reply with some additions.

The paragraph introducing the questions quoted General Tasker H. Bliss: "If another war should come the Christian Church will be responsible for every drop of blood that will be shed."

Comment of our correspondent:

General Tasker Bliss is saying a very foolish and unwarrantable thing in declaring that, if another war comes, the Christian Churches will be responsible for every drop of blood shed. It is altogether conceivable that other agencies may have some responsibility in such a dire event. It is the easiest thing in the world to saddle the responsibility for everything evil on the Christian Church. It would be just as sensible to saddle it upon the Masonic Fraternity, the public schools, or the infant welfare societies. If the Church is to be held responsible for war, why not go the limit and hold it responsible for murder, adultery, housebreaking, and bank robberies? There is as much sense in the one as in the others.

Reply:

If we can do a thing that should be done and then fail to do it, are we not responsible for the results that follow our failure?

Your attempt to reduce the argument to absurdity, by asking why we should not hold the Church responsible for murder, etc., is a *non sequitur*, as I am sure you will see. "Murder, adultery, housebreaking and bank robberies" are performed by individuals. Neither the Church nor the State can prevent them all.

The Church, however, has influence enough so that it can prevent a large group, as a group, say a Masonic fraternity, from committing any one of these crimes.

In like manner the Church has influence enough to prevent states from engaging in war, which is wholesale murder. Having that influence and refusing to exercise it, we are, in my judgment, absolutely "responsible for every drop of blood that will be shed." I think General Bliss entirely right.

That other groups also may incur responsibility does not lessen our guilt.

Correspondent:

And now, answering your questions to the best of my ability: The United States can do much to stop war by proceeding along the lines laid down by the present Administration—adhering to the World Court and maintaining a reasonable defense. I have nothing else to propose.

Reply:

As to the efficacy of defense preparations as a means to stop war, listen to General Maurice of the English army: "I once thought that if you wished peace you must prepare for war. I know now that if you prepare for war you will get it."

Moreover, the war preparation of the United States, her efforts to increase the army and navy, her Defense Test Day, her American Legion controlled Education Week, absolutely neutralize her protestations of friendliness and instigate other nations to match our preparation with more of their own. And large armaments inevitably some time lead to war.

Correspondent:

My local church can do more to promote peace by attending strictly to business than in any other way.

Reply:

What is the "business of the local church" to which you say it should attend if not to promote "peace on earth," to remember that Jesus said, "Blessed are the peacemakers—they shall be called sons of God?" I don't see many of our church folks qualifying for sonship on this basis.

Correspondent:

The denomination would better not allow its program to be side-tracked by diverting our energies into a fruitless discussion; and that is precisely what is happening. Our Church is becoming divided. If we are simply to be another "peace-at-any-price society," let us say so and have done with it. If we are going ahead to promote the only things which make peace worth while, let us do that. In the meantime, the Universalist Church might give some attention to peace and co-operation within its own borders.

Reply:

You fear a division in our Church. Perhaps so. Jesus did not hesitate to set a man at variance with his father and the daughter against her mother, and to say that "a man's foes shall be those of his own household."

If Jesus could risk such division for the sake of truth, I guess we can.

But there need be no such division. Surely we can be friends if we disagree as to methods.

But those of us who believe that war is "the chief collective sin of humanity," to quote the Federal Council of the Churches of Christ of America, that the highest patriotism and the purest Christianity now demand ardent and eager endeavors to secure constructive steps toward peace, will, I hope, keep on with our efforts in this direction.

I am not at all interested in discussing the "peace-at-any-price" position. That is purely academic, and discussion would embroil us in the bitterness of animosity.

But I am interested in promoting education in the hideous destructiveness and futility of war as a means of settling international disputes; in insisting that the Christian method to settle such disputes, the way of good will and the appeal to international courts, is the way of common sense and highest patriotism.

The first step is, as an Englishman said to Fred B. Smith, "we must change the mind of the world with respect to this thing we call war."

The strange thing to me is this—that men who say they want peace and still think and talk war do not realize that this war "complex" entirely vitiates their peace endeavors and will lead to the cataclysm they dread.

So long as we persist in thinking war and talking war and preparing for war, we continue to create the conditions that produce war.

As a nation we risk absolutely nothing at the present time by forgetting war and all its works, and we make possible the attainment of the welfare and happiness that would accompany permanent peace.

And as Christians by proclaiming nothing but peace we prove our faith by our works.

Our good friend wrote frankly and said: "It is not reassuring that men and women of the caliber of those upon your committee lend such ready acquiescence to such monstrous fallacies."

I ventured to reply as frankly and, while assuming sole responsibility for the quotation from General Bliss, continued: "I am equally concerned because men of your exceptional ability and sterling character do not see that the belief that one can serve the War Party and the Prince of Peace at the same time is the most monstrous fallacy of all."

A Milestone in Christian Co-operation

Samuel McCrea Cavert*

THE outstanding impression created by the quadrennial meeting of the Federal Council of the Churches in Atlanta, Dec. 3-9, was that a new level of Church co-operation has been reached. On every hand the comment was heard that the Atlanta meeting clearly revealed a deepening trust among the denominations, a clearer consciousness of common purposes and a greater readiness for co-operative service.

The meeting, which began under the presidency of Dr. Robert E. Speer, the head of the Council during the past four years, chose as its president for the coming term Dr. S. Parkes Cadman, pastor of the Central Congregational Church of Brooklyn, N. Y. Dr. Cadman is the first active pastor to be elected to the presidency of the Council, and his selection was interpreted not only as a tribute to a great Christian leader, but also as a desire to exalt the pastorate in the thinking and planning of the Council.

Mr. Frank H. Mann, president of the Union Mortgage Company, and formerly general secretary of the American Bible Society, was elected treasurer of the Council, succeeding Alfred R. Kimball, who asked to be relieved of his duties after having served as treasurer since the Conference on Interchurch Federation held at Carnegie Hall in 1905.

The Rev. Rivington D. Lord, pastor of the First Baptist Church of Brooklyn, N. Y., who has served as recording secretary from the very beginning of the Council's life, was re-elected for another four years.

The sessions of the Council were characterized by the presence of outstanding leaders in each of the twenty-eight denominations. The presiding officers of the Northern Baptist Convention, the Protestant Episcopal Church, the National Council of Congregational Churches, the Methodist Episcopal Church South, the Presbyterian Church in the United States, the Church of the United Brethren in

*Mr. Cavert is a Union College man, a Presbyterian minister, a teacher at Union Theological Seminary, and was a chaplain in the World War. He is General Secretary of the Federal Council and a man of real breadth and power.

Christ, the Methodist Protestant Church, the Christian Church, the Reformed Church in the United States, and the Evangelical Church, together with an unusually large number of bishops and other notable leaders in the Christian life of the country, were in attendance. A feature of unusual significance was the presence of several distinguished laymen, including Governor William E. Sweet, of Colorado; former Governor Carl E. Milliken, of Maine; Hon. William Jennings Bryan, and Justice Florence E. Allen of the Supreme Court of Ohio.

The meeting beyond doubt revealed a growing unity among the churches of the country. The Council was regarded by those in attendance as simply the outward expression of an inner unity already existing. As Dr. Speer said in reviewing the development of Christian co-operation during the quadrennium: "That there is a common mind among the Churches is illustrated in an unforgettable way by the reaction among them against discriminatory treatment of the Japanese in our recent immigration law. With practical unanimity the great Christian bodies of the country have voiced their conviction that they can not rest until a more Christian method of dealing with this great racial problem is found." And Bishop William F. McDowell, in summarizing the work of the Washington Committee, declared: "Through the Federal Council the Protestant Churches have made an impression upon the nation that they can work together and are actually working together now with vitality and power."

At the same time, it was recognized that there is need for a far greater unity among the Churches than they yet possess. The report of the Committee on Policy, drafted by a large committee which included representatives of each of the constituent denominations, expressed this judgment in the following words:

"The Protestant Churches see more clearly than ever the need of preserving their inheritance of freedom and individual responsibility and at the same time of securing the gain of solidarity, of effective organization and of united and adequately directed effort. We have been afraid of centralization and so distrustful of delegated control or authority that we have preferred to let work go undone and great tasks of the Church lie unperformed rather than run the risk of any abridgment of our separated autonomies.

"The Churches are truly seeking for a satisfactory method of expressing a common life and accomplishing a common work, of combining unity and freedom, of preserving our Protestant inheritance and yet at the same time fulfilling the ideal of the Apostles' Creed, of the holy Catholic Church, the instrument of Christ for the salvation of the world."

The meeting also revealed a determination on the part of the Churches to deal courageously with the task of making Christ the Lord of every phase of human life. The problems of racial and international relationships were especially to the fore. The question of co-operation, justice and good-will between the white and negro peoples was discussed with the utmost candor and sympathy. Outstanding Southern leaders like Dr. M. Ashby Jones, of Atlanta, and Bishop Frederick F. Reese, of Savannah, made eloquent appeals that in our race relations Christ should be taken seriously. Negro leaders like Bishop George C. Clement, of the African Methodist Episcopal Zion Church, and President John Hope, of Morehouse College, expressed with equal conviction the judgment that the one hope for better relations between the races lies in the Churches' making earnest with the Christian Gospel. The world-wide character of the racial problems of to-day was indicated by the emphasis given to the necessity for righting the wrong done the Japanese people by the recent immigration act. In a ringing letter to the Council, Hon. Cyrus E. Woods, recently the Ambassador from the United States to Japan, declared that the exclusion act was "an international disaster of the first magnitude" and called upon the Christian Churches to take the leadership in bringing about greater friendship between America and Japan.

The meaning of the Gospel for our industrial, economic and social life was not overlooked. The keynote message on this subject, delivered by Bishop Francis J. McConnell, left no one in doubt as to whether the Churches represented in the Council meant to pursue a policy of dealing vigorously with the problems involved. That these issues are of great complexity and demand the most thorough study and wise judgment was recognized, and enthusiastic approval was given to the enlarging plans of the Council along the line of research, as a means of securing the information without which wise and effective action is impossible. At no time was there any disposition manifested to turn back from the effort to bring Christian principles to bear upon every realm of human life. In the words of Dr. Speer's summary of what we have to learn from the past four years: "The Churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what they ought not to do."

The demand of the Christian conscience for the outlawry of war was the most conspicuous single note of the sessions. The platform for the Council in the international field, adopted after extended discussions, calls for support of the Permanent Court of International Justice, for the participation of the United States in codifying and extending international law, for the pacific settlement of every international dispute, and for international agencies through which the combined moral condemnation of the world can be brought to bear upon an aggressor nation. A drastic reduction of armaments by all nations is urged and "full, open and friendly relations between the United States and the League of Nations, without commitments which would involve us in the local politics of European or other nations."

The international outreach of the Churches themselves was symbolized by the presence of leaders of the Christian movement in many other lands. Among the foreign representatives who were in attendance were: The Rev. A. K. Reischauer, of the National Christian Council of Japan; the Rev. Adolf Keller, of the Central Bureau for Relief of the Evangelical Churches of Europe, Zurich, Switzerland; Prof. Julius Richter, of the University of Berlin; the Rev.

Samuel M. Zwemer, of Egypt; the Rev. H. C. Tucker, of the Committee on Co-operation in Brazil; the Rev. T. Albert Moore, representative of the Joint Committee on Church Union of Canada; and Sir Willoughby Dickinson, of London, honorary secretary of the World Alliance for International Friendship through the Churches.

The one question on which any serious division of opinion arose concerned the status of the chaplains in the army and navy. A special Committee of Twelve was created to study the whole problem during the coming year and to report at the meeting of the Executive Committee next December.

Underlying the whole program and all the discussions of the six-day meeting was an insistent emphasis upon the necessity for the spirit of evangelism and of personal loyalty to Christ. At noonday throughout the sessions a series of inspirational meetings on "The Call to Personal Religion" was held, which lifted the thinking of the Council above the details of organization and administration into a deeply spiritual atmosphere. Not only was it recognized that there is an urgent need for greater attention by the Churches to the duty of direct evangelism, but there was also a recognition that every phase of the Churches' work must be infused with the evangelistic spirit and ideal. In the words of the report of the Committee on Policy: "The greatest of all problems before the Churches to-day is how we may present Christ more compellingly to the mind and heart of our day so that he will become the Lord of men's consciences and Master of their lives."

Our Prayers Together

Margaret Denton

SNOW

Fall gently, snow,
Like homeless dreams that softly float,
In a winged rainbow-tinted boat,
Beyond to a land we can not know.
Fall gently, snow.

Fall gently, snow,
A fairy bridal veil that clings
To all earth's worn unlovely things,
And turns to glory all below.
Fall gently, snow.

Fall gently, snow,
Could but some healing touch make white
The blackened souls lost in the night,
And change to beauty even so—
Fall gently, snow.

Saturday, January 3

O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that take refuge in thee, before the sons of men! In the covert of thy presence wilt thou hide them from the plottings of man: thou wilt keep them secretly in a pavilion from the strife of tongues. Psalm 31 : 19.

From trouble and the noise of strife we turn, Lord, to Thee, our refuge and our hope. Let peace rule in our hearts amid confusion, while we wait for the triumph of Thy kingdom. Let hate and envy die out of men's hearts, and peace and kindness reign. Go with us through the darkness of our suspense and perplexity. Make us lovers of justice between man and man. Give us courage to go on in Thy companionship with full assurance that Thy patience fails not nor is ignorant of the means and of the end.

Sunday, January 4

And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. Matt. 22 : 37.

O Lord, grant us so to love Thee with all our heart, with all our mind, and all our soul, and our neighbor for Thy sake, that the grace of charity and brotherly love may dwell in us, and all envy, harshness and ill will may die in us. Fill our hearts with love, kindness and compassion, so that, by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows and putting away all harsh judgment and envious thoughts, we may follow Thee, who art Thyself the true and perfect love.

Monday, January 5

And the king made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes with all his heart and all his soul. 2 Kings 23 : 3.

We crave Thy presence, Father, in all experience of life: to bring us light in darkness, to clear our hearts of evil affections, to enable us to learn the true proportion of what the world offers. All the day long we would walk with Thee, assured that when our hearts are taken up with the work to which Thou sendest us, Thou art never forgetful of our needs.

Tuesday, January 6

O praise the Lord, all ye nations; Laud him, all ye peoples. For his lovingkindness is great toward us; and the truth of the Lord endureth forever. Psalm 117 : 1.

We thank Thee, Heavenly Father, for Thy gentleness which is both our example and delight. Let Thy long-suffering pity deepen assurance that Thou lookest upon us with a Father's heart of love. Give us power to labor and to overcome. Help us to use our strength in gentleness. Teach us how to understand and sympathize. May we speak kindly, think charitably and look hopefully, seeking in all simplicity of obedience to love our neighbor as ourself.

Wednesday, January 7

Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. James 1 : 17.

Thou Source of all our joys, our Father and our

Strength, we would walk ever in the sunlight of Thy presence. Give as Thou wilt of the bounty of the world, but keep us from heart's dependence upon outward things. Teach us to find the best wherever Thou shalt call, to love Thy work in earth's beauty and the gracious lives of men. So may heaven's peace begin with the victorious cheerfulness of earth. Shine Thou on ordinary days and commonplace experiences, that they may be transformed and glorified. Teach us to sing for joy of heart and give us a great companionship of song.

Thursday, January 8

I will make mention of the lovingkindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Irael, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. Isa. 63 : 7.

Thou Giver of life and Enricher of all experience, we thank Thee from full hearts for the blessings Thou hast scattered all along our pilgrim way. As the goal is Thine, so let every step of progress know the joy of Thy provision and companionship. We thank Thee that yesterday and to-morrow are in Thy keeping; help us to make a wise and cheerful use of opportunities to-day. Keep us from postponements which impoverish the soul and from despising little things of which our life is made. Teach us to seek Thy deeper meaning in them. And may Thy will be done in us in every-day faith and obedience.

Friday, January 9

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for his good pleasure. Phil. 2 : 12.

Let this day, O our Lord, even this day which we are tempted to waste or to misuse, be shown us as our day of opportunity and Thy day of power. Open our ears to Thy call and give us strength and courage to enter into our inheritance of service and of joy. Keep us from all indecision and delay; from languor which saps the strength of the soul, and self-conceit which is as blindness to the eyes and palsy to the hands. If we have forgotten Thee, awake our memory to life, lest we should waste our time in listlessness or lay up bitter recollections for the years to come. Show us that this is Thy great day—the only day—of our repentance and our faith, of work and patience, of Thy help and blessing, the appointed day of courage and of joy for such as trust in Thee.

(*The prayers this week are selected from "Prayers and Thanksgivings for a Christian Year," by Isaac Ogden Rankin.*)

Snap Shots from Japan---The Sailing of Miss Hathaway

H. M. Cary

TO-DAY at noon the Tenyo Maru sailed for home, bearing away the patron saint of our Japan Mission. Miss Hathaway has served this Mission well for twenty years and has now gone home, broken in health, probably never to return. I do not know how many people made the journey to Yokohama to bid her God-speed, but I think there must have been a hundred at least. They were of all ages from babies in arms to elderly people like O Tei San's parents, and of all stations in life, from persons of distinction to the *kurumaya* (ricksha man) who has his stand near the Blackmer Home.

We lingered on the boat as long as we dared, and then lined up on the wharf until the gangplank was lowered away and the anchor raised and the great vessel turned about and headed out to sea. A thousand paper bonds were held by passengers on board and friends on the wharf, but our Miss Hathaway had so many that they had to be made into a rope and tied to the rail. She was very brave, although it must have been terribly hard for her, and our last memory of her is seeing her waving her flowers to the people who know and love her best as long as we could see her at all.

As we turned away, all of us deeply affected, for we all realized something of what her departure means to her and to us, Mrs. Rowe, with tears in her eyes, said: "This closes a great chapter in the history of our Mission," and Mr. Stetson added, "It's up to us to see that the next chapter is fit to keep company with it."

We all of us wish that she might stay on here, the honored Missionary *Emeritus*, to the end of the chapter. It is hard to see how we are going to get along without her, but it may be that, after a year or two at home, she will be so far restored to health that she may come back where we know her heart will always be. She will have the comfort of knowing that there are a hundred homes at least scattered over this beautiful land of Japan where she has only to knock to be welcomed with open arms. If anything could better prove to her the place she has in the hearts of this people than the evident regret of the people who bade her farewell it would be the enthusiasm of the welcome she would receive if she came back.

Whether she comes back or not, one thing is certain, that she is the outstanding figure in the history of this Mission. In the new building which will rise on the site of the old—or on a better site perhaps—we hope that some fitting memorial of her service to the cause of Universalism may be incorporated.

She was greatly concerned over the fact that so many English books here are but English translations of Italian and French books which might better be left untranslated. It was her concern over this matter that first suggested the idea of a free library of good English books, and perhaps

there would be no more fitting recognition of her place in this work than an Agnes Hathaway Memorial Library in the new building. Not that she needs any material monument, for she has something better and greater than anything we can give, a lasting place in the affection of numberless people whose lives are richer and happier for having touched her fine life. We all pray that she may live long enough to realize how great is the work she has done and the love she has won in Japan.

Correspondence

ON A MINNEAPOLIS LAYMAN

To the Editor of the Universalist Leader:

I am enclosing herewith an article which may be of interest to you. Mr. Staring is a member of this church, serving as a member of our Board of Trustees. His real estate company is one of the largest in the Twin Cities and, I think, the only one which does not do business on Sunday. He is recognized as a leading citizen in the proper sense of the term and is an ardent worker for the Y. M. C. A.

Ellsworth C. Reamon.
Church of the Redeemer, Minneapolis.

The article from a Minneapolis paper in part is as follows:

> Stanley S. Staring was announced as chairman of the Foreign Work Committee of the Men's Division of the Committee of Management meeting Tuesday. Mr. Staring is president of the Staring Realty Company, is a member of the Committee of Management and has always been active in civic affairs.
>
> "In assuming the chairmanship of Central's Foreign Work Committee I recognize the vital need of immediate action in securing and collecting a considerable amount of money in new pledges to complete Central's pledge of $6,000.00 to the missionary work of the Young Men's Christian Association in South America," Mr. Staring said. "I am convinced that we must not fail in this unselfish work of extending Christian democracy and helping to promote international good will and understanding on a basis of the teachings of Christ."

* *

ON THE KLAN AT MEDFORD HILLSIDE

To the Editor of the Universalist Leader:

The friends of Dr. Clark of Medford feel aggrieved over the unfavorable advertising given him and his church in the columns of the *Leader*. The incident, however, has given liberal-minded people occasion for very serious reflection of an entirely different character.

Leaving aside the advertising given our church to hundreds of thousands of people who never will hear of it except through the daily newspapers, and who will, of course, shape their opinions of its teachings by this news item, how comes it that such a movement, preaching race supremacy and other principles the very antithesis of those of Jesus, can find lodgement in Universalist churches? And how comes it that so many Universalists seem serenely and sincerely unaware of their inconsistency? Probably by the same process that men formerly used when they harmonized Christianity with the slave trade, and which made Lord Macaulay so skeptical of the value of religious beliefs.

But such inconsistency and fantastic fanaticism seems to be growing worse, and justifies Shaw's witty remark of the other day: "The more I see of what is going on in this world of late the more I am convinced that the other planets are using this one for their insane asylum."

Such happenings in a Universalist church! And in the environs of Boston!! And in the very shadow of Tufts!!! It calls for deep searchings of heart.

Ernest M. Whitesmith.
Linesville, Pa.

Dr. Clark asserts that he did not invite the Klan to visit his church and explained the circumstances of the visit in an address at the Boston Universalist Ministers' Meeting reported in the *Leader* recently.

Editor.

* *

LIKES OUR BOOK REVIEWS

To the Editor of the Universalist Leader:

I want to thank you for your page of book reviews conducted by Granville Hicks. All are good and some are really brilliant. With the enormous number of books published, it becomes impossible for ministers to read even a decent percentage of the important ones. Mr. Hicks helps us make an intelligent choice of books we want to read and also gives us an idea of what is in many others. This department is helping us all keep up with modern thought.

New England Minister.

* *

FROM A FINE OLD FIGHTER

To the Editor of the Universalist Leader:

If Iowa is as hide-bound in paleozoic Orthodoxy and bigoted and openly hostile to Universalism as Brother Raspe pointed out at the Ministers' Meeting, I only wish I was young again and could go there.

I am not hunting for trouble now, but I've often wished I could have had a little more hardship in my early ministry, more to struggle against, and to arouse my dormant soul, so that I could have used all the weapons in my intellectual armory. I did have a little taste of Orthodox narrowness with some ungracious epithets hurled at me in those early days, but it never pierced the breastplate of my armor of good nature. I generally sent back as good as was sent and let it go at that.

I never supposed that there was any place in the good old United States where, in these days of general and fraternal fellowship, Orthodoxy was doing the Universalist Church the favor of persecuting it, fighting it into more respect and popularity. What a chance for some young fellow to enjoy the pleasures of battle, and wave aloft the victorious flag of his glorious faith! What a lively time! What a picnic! Watch Dr. Hall and see that he doesn't slip away down the long trail, with those machine guns he has used so effectivly on many occasions. How the situation must pull upon his war-like spirit!

I would put Dr. Hall against all Iowa, and something besides. If a man in the rear ranks could only throw off twenty or thirty years, what more enviable place could he desire than Brother Raspe's Iowa!

How could he ever leave that salubrious and invigorating atmosphere for the downy beds of Massachusetts? He has made me envious of his youth, his opportunity, and the smell of battle fills my aged nostrils. I fear that the prospect in Iowa is not so alluring and conducive to the persecution that promotes, and the opposition that enhances, as Brother Raspe reports.

I love my enemies who don't love me
Because they do me good.
They whip my soul to a higher plane
Than ever before it stood.

Edgar W. Preble.

Charlton, Mass.

* *

WORK AMONG THE MEXICANS

Dear Dr. Marshall:

I am very glad to have your note concerning our relationship to the Mexican people.

I sent the *"Invitacion"* to the *Leader*, simply as an item of news, thinking the editor might be interested to know about it. I will explain to you our local situation.

As you well know, the Mexicans are Catholics by education, tradition and experience. But, like many Catholic peoples, when they come into the States, they drop out of relation to that Church, to a very large extent. We have 3,000 Mexicans in this vicinity, which would, you see, require a very large church. But the Catholic church is quite small, probably seating not more than 200, which suggests, as you can understand, that they are not reaching all the people.

To meet the situation we have a local Union Spanish Mission on the governing board of which all the Protestant churches are represented, and to which all are expected to contribute. As a matter of fact, the Methodists, Presbyterians and Universalists are the only churches contributing, and actively participating in the work. I have a large part in the financing, my church contributing $410 per year to the work. For this reason no single Protestant church attempts to reach the Mexicans.

In our school we have several Mexican children, largely because of the interest of one Mexican family, the father of which is a man of parts, and desirous that his children shall be under American influences, as far as possible.

When we installed our organ I made up my mind that it should be "for all people." To this end I planned the recital for the *Colonia Mexicana*. About fifty came. Many things interfered with a larger success of the day, which it is not necessary for me to mention. But we felt that even this number was a success. I gave a welcome *en Espanola*. Of course I made no appeal of a religious character. It was simply a musical for them.

I feel that what you say is true of the Mexicans: "A generation has to pass between those who are Catholic and those who are ready to be something else and not merely nothing in particular."

Beyond this we are not attempting anything definitely for the Mexicans. Thanks for your interest.

Sincerely,

Frank L. Masseck.

Santa Paula, Cal.

"Money, the Root of Romance"

Daniel Evans

WE have it on good authority that "the love of money is a root of all kinds of evil." We are familiar with the text, and perhaps there is no text of Scripture that has so many commentaries written upon it, if not to explain it, then to illustrate and confirm it. The history of every nation, the society of any age, and the lives of many individuals are the commentaries on this text. The love of money has made for the evils of practical materialism, wars and civil strife, gross sensualism, corroding miserliness, family feuds, and even hate of the dead. These evils are so manifold, so terrible, so prevalent, that we are apt to think that the whole story of money and its uses is told thereby. This, however, is not so.

Money may be, and in our country, we are told by Roger Fry, an English artist, is, "the root of romance." He may have written this in a satirical mood, and there are many things to justify such satire, but it can also be said in sincerity and truth, and characterize well the way of America and its money. It describes truly much in our American nation, and in the lives of most individuals.

There is the romance of earning money. Do we not recall those days long ago when we wended our way to work, and, in spite of the fact of our extreme youth, yet were proud that we were earning money to help the wonderful mother to keep and make home the best place on earth? And what pride, when the pay day came, and the envelope was crushed tight in the little hand as we hurried home with our first hard-won money! Romance? There's never been anything just like it since. What makes these multitudes who pour into the cities in the early morning, or labor alone on the farm, work so long and so hard? The romance of earning money for the home and loved ones.

There is also the romance of saving money. There's far more romance in saving pennies, nickels and dimes, than in saving hundred thousands or millions of dollars. There is more necessity, more self-denial of the immediate want, more foresight, more mastery, more anticipation. There's the romance of possession, whether of a small bank account, or of a little cottage, or a beautiful home. Here's the romance of the glorious privilege of being independent. Better one's own home, however humble, than a rented palatial residence. A nation of home-

owners is truly rich, and strong, and great, however little it may be.

But there is also the romance of giving. No wonder the artist said that, in America, money is the root of Romance. What amazing news of vast gifts comes to us, so frequently that we have gotten so accustomed to it that we are not as profoundly impressed as we should be. There are men in our country who give away their money up into the millions. There's the great romance of giving millions to worthy objects like great hospitals for the treatment of all manner of diseases, better homes for the poor people in crowded cities, schools for the development of talent and the enrichment of life, cultural institutions for the refinement and refreshment of life, and better equipped churches for the spiritual welfare of men and women and children.

It must be a great satisfaction to be able to give millions, but probably not greater than to give dollars, if these are all we can give, and if they are honestly earned, and with self-denial saved. The romance of giving one's first dollar gave a great thrill, for it required months to save it, and it was given to a brother studying for the ministry. It has been only equaled by the romance in spending money for the education of the children, and in helping others.

The churches of the Universalist faith and order have offered to them a splendid opportunity for the romance of giving. The new church in Washington, D. C., will stand a symbol of its greater faith and wider hope for all humanity, in the political, and what will one day be the social and educational capital of the country, and as an enlightening and inspiring agency for all good causes. And the new home in far-away Japan will be the symbol and the proof of men and women with wide horizons in religion, and with sympathies which embrace all and exclude none. The million dollars about to be raised should be *the Universalist romance of giving*, in which all should share, whethe rtheir gifts be small or large.

A League of Neighbors---Another Ford Hall Meeting

THE founders and executives of the League of Neighbors, Charles and Eugenia Weller, spoke at the Ford Hall Forum, Boston, on a recent Sunday evening on, "For What Is America Preparing—Democracy or Decay?"

"Rarely do we have two speakers on the same evening," said Chairman George W. Coleman, "and never before a man and wife. Mr. and Mrs. Weller and their League of Neighbors are worthy of the attention of the entire country. Their League is the finest thing in the civic life of America, a noble expression of true Americanism among a polyglot population."

Mrs. Weller described the International Neighbors Festival and Fellowship of Faiths held recently in the big armory at Elizabeth, New Jersey. Its six sessions on four days, Nov. 13 to 16, included League of Neighbors Presentations on two evenings, when groups and organizations of many nationalities, including native-born Americans, expressed their character and community spirit through songs, dances, bands, orchestras, native costumes, brilliant banners and many marching delegations. Such presentations have been offered every few months since this method was first developed in June, 1921.

Buddhist, Hindu and Mohammedan plays, produced for the Festival-Fellowship by Kedar Nath Das Gupta, director of the Union of East and West, interpreted the character and ideals of three-fourths of the world's population who inhabit the unfamiliar East.

Child Life and Youth in Many Lands portrayed in the dances, games, costumes and customs of fifteen or more countries, occupied the fifth session.

In the Fellowship of Faiths on Sunday afternoon, the Festival-Fellowship culminated in a discussion of world peace and brotherhood by eminent representatives of the world's great religions, emphasizing their world-wide unity in the spiritual fundamentals.

Four years of informal neighborhood organization, frequent League of Neighbors presentations and a great wealth of intimate neighborly services among the democratic masses of Elizabeth, were summarized by Mrs. Weller in describing the League of Neighbors as it has been gradually discovered or developed in the civic-social-international laboratory, as she called the city of Elizabeth, N. J., with its one hundred thousand people, thirty minutes railroad ride from New York City.

Experiences with labor unions, churches, schools, charities, lawyers and courts, business men and industries were very frankly discussed by Mr. Weller as indicating in practical representative ways whether America is driving, unconsciously, towards democracy or decay.

"What is happening to America," said Mr. Weller, "through her representative institutions and individuals is best explained by the example of the crayfish or land crab. Annually tearing off his horny protecting shell, he grows very rapidly—until a new shell forms, protecting the crayfish but stopping his growth. Something like this shell forming process is observable in social organizations and individuals. I call it 'Social Arteriosclerosis,' the hardening of the social arteries.

"People point to America's prosperity, to her vast material wealth, as evidence against decay. But, other great civilizations decayed which had first become rich, prosperous, powerful. May not material success and self satisfaction be only the strong hard shell which, while it seems to protect and establish the inner life, stops its growth and possibly starts its decay?

"The significance of the question, 'Is America Preparing for Democracy or Decay?' is that you and I must answer it. You and I, the average ordinary man, must save the world.

"How? By developing, in ourselves first and then possibly in others, the new world-wide Consciousness of Kind, the realization that in human essentials all people are alike, the recognition of brotherhood, the warm neighborly feeling which instinctively ex-

presses itself in acts of appreciation and of mutual service.

"Our League of Neighbors is not a big, costly machine, but a democratic, adaptable method through which any ordinary man or woman anywhere may contribute some of his best ideals and activities to the saving and advancement of democracy."

* * *

MEMORIAL TO JOHN MURRAY IN ENGLAND

THE Commission appointed by the Universalist General Convention to erect a tablet to John Murray at Alton, England, took final action at a meeting in Boston Dec. 12, at which Dr. Frederic W. Perkins, chairman, Mr. Winthrop St. Clair and Dr. John van Schaick were present. The commission voted to accept the design of Arthur Moon & Sons, St. Nicholas Works, Guildford, England, who submitted a full size drawing of a tablet which is to be executed in white statuary marble on a solid black marble background, all polished.

The commission accepted the following inscription for the tablet, which was drafted by Dr. Perkins:

To the Glory of God and in Memory of
John Murray
Born Alton, England, December 10th, 1741
Died Boston, Massachusetts, September 3d, 1815
Pioneer Evangelist of Universal Salvation in the Western World
From Whose Zeal and Sacrifice Sprang
The Universalist Church of the United States.
He was Baptized by the Vicar of this Parish and Presented
In this Church When Two Years of Age.
This Tablet Erected by the Universalist General Convention,
1925

The commission voted to ask the Rev. Charles R. S. Elvin, vicar of the parish church of St. Lawrence at Alton, in which the memorial is to be erected, to act as their agent in giving the order. They authorized him to substitute the design of Garret & Hayson, 105 East Street, Southamptom, England, if the particular spot in the church chosen for the memorial should call for the slightly more elaborate carving involved in their design.

The commission is moving promptly so as to have the work completed before the present vicar terminates his service in February. Arrangements for the unveiling will be made some time next summer to meet the convenience of representatives of the Universalist General Convention who plan to attend the cermony.

* * *

EFFICIENCY IN GOVERNMENT

THE Department of Social Welfare under Mr. Pennoyer and the Temperance Department of the General Sunday School Association under Mr. Hersey unite in requesting us to publish the following. Both Mr. Hersey and Mr. Pennoyer are sincere men.

We believe in the prohibition law and its enforcement, but we believe just as strongly that we can never have a dozen measures needed for the general welfare until we get an efficient government machine, and we never will get an effic ent machine if we permit all kinds of amateur government tinkers to dictate just how we will build our machine. We have had a commission on reorganizing and co-ordinating the government departments. We had better study its findings and bring some support for its propositions. If there is to be a change in the Prohibition Enforcement Bureau, it had better be put under the Attorney General, charged with the enforcement of all law.

PROHIBITION ENFORCEMENT

Harry Adams Hersey

The wide and, to its friends, gratifying results of National Prohibition have not blinded them to the necessity for great improvement in Prohibition enforcement.

The most important step yet proposed is provided for in the "Cramton bill," passed by the House and now pending in the Senate.

This bill, briefly summarized, will, if enacted, do two very important things:

First: It will create a Bureau of Prohibition Enforcement, within the Treasury Department. This will operate far more effectively than the present arrangement and will render possible the effective detection of crookedness or inefficiency in the department.

Second: This bill will place all prohibition agents under the Civil Service, and will greatly improve the character and morale. There will be no further appointment of "wet" men, through political pull, to enforce "dry" laws.

Every minister and layman who reads this article is urged to write or telegraph his "dry" Senators immediately and request them to vote for the Cramton bill, H. R. 6645.

For the convenience of readers I append a list of "dry" Senators as received from official sources.

Adams, Ashurst, Ball, Borah, Brookhart, Bursum, Capper, Caraway, Cummins, Curtis, Dale, Dial, Dill, Ernst, Fernald, Ferris, Fess, Fletcher, Frazier, George, Glass, Gooding, Greene, Hale, Herrald, Harris, Harrison, Heflin, Howell, Johnson, Jones, A. A., Jones, W. L., Kendrick, Keyes, Ladd, Lenroot, McCormick, McKellar, McKinley, McNary, Mayfield, Neely, Norbeck, Norris, Oddie, Overman, Owen, Pepper, Phipps, Pittman, Ralston, Reed, Sheppard, Shipstead, Simmons, Smith, Smoot, Stanfield, Stephens, Sterling, Swanson, Trammell, Walsh, Warren, Watson, Wheeler, Willis, Butler.

* * *

HARRIED OUT FOR HERESY

THE Liberal Christian Church of Atlanta, Universalist and Unitarian, of which the Rev. Ernest J. Bowden is minister, recently gave a hearing to Prof. Henry Fox, who has been dismissed from his chair in Mercer University, Georgia, for his views on evolution.

The church was filled for the occasion, and a local paper reported the address of Dr. Fox as follows:

Dr. Fox stated that he had come to the university as a Baptist. He had not been a member of that organization for a long time, but had joined at the earnest and repeated invitation of a pastor in his home town. "I felt that I could not join any of the evangelical churches because of my beliefs," he said, "but finally consented to join when I learned that the Baptists pride themselves on individual religious freedom and have within their denomination a great number of liberal men and women.

"When I came to Mercer I had a conference with President Weaver and my statement that I was a member of the Baptist Church seemed to satisfy him. I did insist at that conference, however, on being allowed a certain degree of academic freedom, because I felt that my teachings necessarily later on would conflict with the teachings of evangelical Christianity. I was assured that I would be left free.

"The danger of educational institutions seems to me that

we Americans too often lose sight of the object of education. It is not merely a training and fitting for positions, it is also a training of the citizen, and true knowledge includes a passionate pursuit of truth," he said.

Speaking on the subject of evolution and the age-old fight between science and theology, the speaker said there was a danger that Georgia at the next session of the legislature would pass an act forbidding the teaching of evolution in the schools.

The speaker asserted that his experience in the Baptist Church, which he had joined to test the tenet of individual religious freedom, had sorely disappointed him.

"Religion and science occupy two different fields. The first springs from the heart and the emotions and the second is based upon facts, investigation and interpretation of that investigation."

The speaker saw everywhere in the world a progressive development, except in the field of religion. In the Old Testament there was a crude conception of truth, he said. There a personal power was portrayed as creating man from clay. To the ancient Semitic people that conception was perfectly feasible. People of to-day, he asserted, know that this story of creation was not correct and science can no longer accept that belief.

The speaker said that he had received messages of appreciation for his stand at Mercer university. His greatest consolation was the action of the student body, which upheld his teachings in a resolution at the time of his "dismissal.' He saw in the action of the students a ray of light for the future, when there would be more liberal thought and more liberalizing influences.

* * *

THE CARRIE L. STORRS WINDOW IN THE CANTON CHURCH

Miss Carrie L. Storrs has been organist of our Canton, N. Y., church for forty-eight years. In testimony of love and appreciation the Canton Universalists, many of whom are widely scattered, gave to the church a beautiful new window, a full-length figure of St. Cecilia, patroness of sacred music. It is placed at the left of the organ and bears the inscription:

"In appreciation of Carrie L. Storrs. For forty-eight years faithful organist of this church."

The window was dedicated at a special service, Sunday morning, Dec. 7. Dr. Payson prepared an illustrated historical booklet, containing a digest of much local history of the church and a well-deserved tribute to Miss Storrs. The pastor, the Rev. Harry Adams Hersey, prepared a special order of worship, with appropriate selections from the Psalms, and sentences of dedication. The booklet and program were given to each of the three hundred members of the congregation. An augmented choir of thirty young people was assisted by three violinists and two vocal soloists in rendering special music.

The occasion was unusual not only by reason of the great length of Miss Storrs' service, but still more so by the fact that the two addresses were given by life-long friends. President Richard Eddy Sykes was born in Canton and, as his pastor remarked, "does not remember a time when he did not know Carrie Storrs." Dr. James Milford Payson was Miss Storrs' pastor for seventeen years and her friend and fellow-citizen for many years more.

Both of these life-long friends spoke in an intimate and personal vein of the long and faithful service rendered by Miss Storrs, a service, in a manner, to a procession of college students and faculty members, as well as to the abiding but ever changing local congregation.

Other friends who participated in the service were Prof. H. P. Morrell and Prof. Edson R. Miles, of the theological school. Dr. John Murray Atwood was prevented by denominational duties from being present and having a part in the program.

The church was decorated with palms, and by a cluster of forty-eight carnations which were presented to Miss Storrs.

Among many tributes to Miss Storrs was one, published in the historical booklet, by Herbert Foster Gunnison, St. Lawrence '80. He said: "A half-century of service is worthy of recognition; especially so when that service has been devoted to the highest ends. Carrie Storrs has played the organ . . . during all this long period. . . . I was the organ boy for several years . . . and my memory of Carrie Storrs is very vivid. She was always the same gentle woman, never impatient or cross. . . . During all the years it has been a benediction to visit the church and sit in the pews, and not once have I failed to see Miss Storrs at the same organ."

Dr. Payson remarked that no one could remember that Miss Storrs had been absent more than two or three times in all her long service, and that during his own pastorate of seventeen years she was never late. He closed his tribute with the words which constitute the last paragraph in the booklet:

"It is indeed a well-earned recognition that Miss Storrs has received. There are few churches, probably, of any denomination that have had the same organist for nearly half a century, especially one who has served so faithfully and efficiently. And what, indeed, can be more fitting, not only that this testimonial should be placed near the organ where she has served so long, but take the form of a window presenting St. Cecilia, whom Rubens and Raphael have immortalized in art, and Chaucer and Dryden in poetry; who, tradition says, was the inventor of that most magnificent of all musical instruments, the pipe organ, and who certainly was a great patroness of church music and who has become the patron saint of the divinest of the arts."

H. A. H.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Twenty Social Errors

There was a Noted School where the Daughters of the Rich went for their Education. And most of them were Fine Girls, in spite of the Handicap of the Dollars of their Daddies. And their Table Manners averaged as well as those of other girls.

And the Principal of the School was a Cultured Lady, and very much loved by the Girls. And she spake unto them, saying:

Beside such things as we are able to teach that are contained in Books, we desire that ye shall be Ladylike in all Matters of Deportment. Now I have been watching, and I have beheld and listed Certain Social Errors among you, whereof Twenty relate to conduct at the Table. And now, behold, I will eat a Meal, and I will commit Twenty Social Errors. And I desire that ye shall watch, and at the end of the Meal tell me which are the things that ye see Wrong in my Table Manners. And I will then give you a Little Lecture concerning the avoiding of these Twenty Faults.

And the girls were all on their toes for the discovery of the Principal's Twenty Errors of Deportment at the Table.

So she seated herself, and she tucked her Napkin in at the Neck, and she toyed with the Hardware, even the Spoons and Forks, and she ate her Soup with the wrong Fork, and seventeen other wrong things she deliberately did.

Then she rose, after the Dessert, and said:

Now, girls, tell me, I pray, what are the twenty wrong things that ye saw me do?

Then they began to read their lists, and she checked off on her list. And when they had card-catalogued Forty-two wrong things that she had done, then she said, Now ye may go to your Classes. We will have the Lecture at some other time.

Now the Principal was a Good Sport, and that was one reason the Girls liked her. And she acknowledged that the girls had scored. And the Lesson did more good because she played the Game to a Finish.

But this Page of the History of the Human Race teacheth how easy it is to find Errors when we set out to discover them and how difficult it is for any one to avoid them.

And it is well that the Prophet should incarnate his Own Message, and that he who teacheth others should beware lest he become a Castaway.

Understanding Our World

The Owen D. Young Dinner

The Dawes plan, successfully working out, has brought the world to the threshold of a new day of peace and development, said Owen D. Young Thursday night, Dec. 11, in a speech in New York, his first since he returned on Nov. 20 after serving as Ad Interim Agent General of Reparation Payments.

Mr. Young was the guest of the business men of New York at a dinner in the Waldorf-Astoria, and in the course of his elucidation of the plan he declared that whole-souled co-operation of the American people generally was needed to maintain the achievements so far gained.

Among the signal honors conferred upon Mr. Young was his investiture with the rank of Commander in the Legion of Honor by the French Republic.

Tribute from the President

On behalf of official America President Coolidge added the tribute of a letter in which, referring to the Dawes commission, he said: "The commission's work is now recognized as a great contribution to the re-establishment of economic order in Europe, and the distinguished part which Mr. Young has played has earned for him the gratitude of peoples on both sides of the Atlantic."

The plan is strictly economic, declared Mr. Young in his speech, and has nothing military or political about it. America needs, he said, to maintain a definite foreign policy free from the "horse play of domestic politics."

The Dawes plan, Mr. Young warned, did not mean the completion of Europe's reconstruction, which he said was yet in the initial stage. He praised banks and bankers for the extension of credit to Germany and, urging continuation of advances, cautioned that they "should not be overdone." Germany, he pointed out, was only one element in the situation. Mr. Young, endeavoring to turn praise from himself, stressed the part played by Secretary Hughes, Ambassador Kellogg, Colonel James A. Logan, General Dawes and his associates.

"In a word, let me say that in my opinion," he said, "the present Government has done everything which could properly be done to aid in the formulation and to insure the adoption of the Dawes plan. Personally, being of a different political faith, I feel like killing the fatted calf."

Dinner Is a Testimonial

The dinner was a testimonial to Mr. Young's services in the economic reconstruction of Europe, as a member of the Dawes Committee and as initial administrator of the plan. Congratulations on his work were tendered by Secretary of Commerce Herbert Hoover, Richard F. Grant, president of the Chamber of Commerce of the United States, and William Church Osborn. George W. Wickersham, former Attorney General, presided.

Appreciation of his part in "bringing into effect the valid co-operation of the American people in one of the most important phases of the post-war reconstruction work" was conveyed to Mr. Young in a message from Mussolini. A similar cablegram from Premier Theunis of Belgium was read, while Stanley Baldwin, Premier of Great Britain, cabled Britain's gratefulness for "a fine piece of disinterested service." Premier Herriot was another who cabled his congratulations.

Vice President-elect Charles G. Dawes, from his home in Evanston, Ill., sent his meed of praise to his associate, saying that "no honor that can be paid him is too high."

Says Dawes "Sold" the Plan

Speaking only his "personal views as a private citizen," Mr. Young thanked the gathering for its expression of appreciation and said he interpreted it as a "testimonial of gratitude that there promises to be some tranquillity in Europe and some healing of the wounds of war.

"It is your expression of satisfaction and of pride that America, at last, after a period of hesitation and of doubt, has played her part in an effort of peace as she previously did in the effort of war," Mr. Young continued.

"Let me express my regret that General Dawes is unable to be present to-night. His absence, however, enables me to say something which his presence might have prevented. He has so generously given credit to his associates for the plan that the truth should now be told. I remember something during the first two weeks in Paris when the name Experts Committee was gradually giving way to the name of Dawes Committee, and when things did not look very hopeful, the General said, 'Well, let them call it the Dawes Committee, some one has to stand up and take the garbage or the garlands.' Let me say that at the time when the name Dawes became attached to the committee, it looked as if the bouquets would all be of the backdoor variety.

"The installation speech of General Dawes, which was published in full in the newspapers of all the principal countries of the world, created at once a change in the public opinion of Europe. His directness, his clearness, his determination and his courage, suddenly dispelled despair and doubt and gave hope and confidence to the masses of people of Europe and a feeling of pride to the people of America. In the language of the advertiser a consumer demand was built up for the Dawes report before a line of it had been put on paper. General Dawes was the sales department of our concern.

How the Committee Worked

"Now, Mr. Chairman, let me say a word about the character of the report itself. One listening to its enthusiastic advocates would think it an inspired document which, taking account of the great international, racial, financial, and social currents of the world, had solved completely, and perhaps forever, those great problems. One listening to its worst enemies would feel that the plan was a mere superficial veneer which was bound to crack and disintegrate with the burning passions and the freezing selfishness which it concealed. Let me say that in my view both of these estimates are wrong.

"The committee set about its work in the spirit of the scientific research worker from whom we are all learning so much. Knowing that great forces exist, he does not try out of hand to build a machine which will harness them and then sit back and say that the machine is finished for all time. He tries to find out the character of the forces and something about their nature, direction, and intensity. So our committee sought to make a machine which would indicate, and in some degree measure, the extent and direction of these international economic forces with which we had to deal, and we tried also to insulate the machine so far as possible from the cross currents of domestic politics in order that the measurements might be more correct. To be precise, we preferred not to speculate on what Germany could pay; we sought a machine which would demonstrate both her ability and her will to pay.

The Strategy of the Plan

"Germany was asked by our plan to assume and pay, or at least to show her willingness to assume and pay annually her fair share. Germany was asked to submit her industries and her people to a burden of taxation for debt-paying purposes reasonably commensurate with the taxation which her neighbors had to impose upon their industries and their people in order to pay their war debts. As General Dawes well said in his letter of transmittal, 'More than this limit could not be expected and less than this would relieve Germany from the common hardship and give her an unfair advantage in the industrial competition of the future.'

"There was one specification of the plan which the Com-

mittee always had in mind. It was this specification which made it a practical success. When I am in the country my chief occupation is to trade cows with my neighbors. Just before I left for Europe, having spent the whole of an arduous morning in a most difficult negotiation, I said to my neighbor as he seemed about to leave, 'Abe, will you buy that cow?' His answer was, 'Well, she's most too dear to take and she's most too cheap to leave.' The plan had to be such that when put to the interested countries, each would feel that it was most too dear to take and most too cheap to leave.

"The plan itself dealt only with the economic problem of reparations. It did not deal with its military and political aspects. It recognized that the political and economic unity of Germany as established by the treaty must be restored, and that the occupation of the Ruhr must be made consistent with credit requirements. It did not state when or how. The Conference of London was to deal with all of the problems necessary to make the plan effective except the Ruhr evacuation."

Mr. Young said in reference to the Conference of London that too much credit could not be given to Prime Minister MacDonald, Premier Herriot, Chancellor Marx, Premier Theunis and the Italian spokesmen.

"First, to Mr. MacDonald, as presiding officer of the conference, for his fairness and his tact, and, as Prime Minister of England, for his liberal views on the one side and his devotion to the continuity of the foreign policy of his country on the other.

"Second, to M. Herriot, the Prime Minister of France, who stood throughout the conference on the ground that all disputes arising under the plan should be submitted to arbitration, and that France's best security lay in her economic and financial restoration through proper reparation payments, and in the development of a more democratic Government in Germany herself.

"Third, to Herr Marx, the Chancellor of Germany, who met his difficult problems, both at home and abroad, with dignity and courage, and an openness and fairness of mind which made one feel that at last Germany had laid aside her clanking sabers and was ready to work and pay her debts.

"M. Theunis, the wise Prime Minister of Belgium, was one of the ablest and most tactful participants in the Conference.

"Italy, although not represented by the head of her Government, provided spokesmen who were so able and alert that they made themselves invaluable.

"I can not close this reference to the London Conference without congratulating you and the Government of the United States on the great contribution made to the success of that international meeting by Mr. Kellogg and Colonel Logan. Placed as they were in a difficult position where their merest suggestion came with the backing of one hundred and ten millions of independent and prosperous people, they showed discriminating judgment, tact, and fairness. It would be readily agreed by all participants that but for their presence, speaking for America, the conference could not have been a success.

"May I pause to ask, is it too much to hope that some day we may establish a definite foreign policy and maintain its continuity free from the horse-play of domestic politics even with changing administrations? If so, the interests of this country and the peace and tranquillity of the world would be advanced and insured. After all, is it true, Mr.President, that because our people are of different racial ingredients, they will not patriotically support a wise, courageous, definite and non-partisan foreign policy of the United States of America?

The Protocol Is Signed

"On Aug. 30," Mr. Young related, "the representatives of all the powers finally signed the protocol and for the first time since the war, after separate consideration of the terms in their home capitals, the great nations of the world, Germany included, meeting on equal terms, agreed. The plan was adopted.

"In Germany, the Chancellor and his associates asked the Reichstag for approval of the London Agreement. Two parties were in opposition. The Extreme Left, namely, the Communists, opposed the plan as a new machine of capitalistic bondage. The Extreme Right, the Monarchists and Reactionaries, opposed the plan on the ground that its burdens were too heavy, and incidentally as a matter of domestic politics, because the position of the Central Democratic parties would be strengthened. A large majority of the Reichstag, but less than two-thirds, appeared on the initial votes to be in favor of the plan. It was necessary to deal with three subjects: the reorganization of the Central Bank of Issue, the imposition of $1,250,000,000 of bonds on the industries of Germany, and the transfer of the railroads of Germany to a private company and the creation of more than $2,500,000,000 of first mortgage bonds on the railroads for reparation account. Under the German constitution, the necessary bills for the first two, namely, the reorganization of the Reichsbank and the creation of the German Industrial Bonds, could be and were voted by a majority. The Railroad Bill, however, required a two-thirds vote and neither of the first two bills had received so large a majority. The Chancellor entered the Reichstag for this final vote. He held the decree of the President of Germany for the dissolution of Parliament in his pocket, and frankly stated if the Railroad Bill were not voted, the Reichstag would be dissolved and an appeal would be made to the country in new elections in behalf of the plan. The vote in the Reichstag is taken by ballot, a white ballot meaning 'yes' and a pink meaning 'no.' The Nationalist Party as opponents to the plan walked to the ballot box with pink slips meaning 'no' upheld in their right hands. With their left enough of them put in white ballots so that the Railroad Bill was carried. The strongest single political party in Germany did not dare reject the plan and go to the country on the propriety of their action. That their judgment was justified is shown by the elections on last Sunday. That election, which strengthened the position of the Central parties at the expense of the Right and Left, would seem to show that Germany has the will to pay. If the world is convinced of that, then the greatest barrier to a final settlement of reparations will have been removed.

"America and England and the countries of the Continent sent their money into Germany for her economic restoration based on the faith that commitments of great nations are still good security. The French and Belgian Armies relinquished their hold on the industries, mines and railroads of the Ruhr and began their homeward march. They promised to complete it within twelve months provided Germany gave continuing evidence of her will to perform her obligations. So this dramatic chapter closed and a new one began two days later, on the 1st of September, 1924.

"On that day the German Government, which had not yet received its loan or assurances that it would be made, deposited in the Reichsbank to the credit of the Agent General for reparation 20,000,000 gold marks, and ten days later an additional 20,000,000. During the month of September, through credits or through payments, Germany, not yet having received her loan, paid for the account of the Agent General something like 90,000,000 gold marks, a sum substantially in excess of the 83,000,000 which, under the London Conference, she had undertaken to pay during the month of September. In October she paid large sums more, and, finally, when her loan was negotiated, 80,000,000 gold marks were placed in the Reichsbank, technically to the credit of the German Government, but under the control of the Agent General. This sum, together with such credits as will naturally be given to Germany, is substantially in excess of the total of 1,000,000,000 gold marks required of her during the first year of the plan. So far as payments are concerned, we may assume that Germany has in substance completed her obligations up to September, 1925.

"The French and Belgian military and civil authorities in the Ruhr co-operated heartily.

"So it was that France by her commitment to the Protocol and by her acts in execution of it effectively denied to the world that she preferred dismemberment of Germany and the military

domination of Europe to payment of reparations and her resulting financial and physical restoration. By this act France also showed that she valued the friendship of England and that she would go far to prevent the growth of a hostile sentiment against her in the United States.

"May I express the hope, Mr. Chairman, that in return we will, without doing injustice to others, act toward France with a generosity which recognizes all her equities and satisfies our feeling of justice, taking into account our historical obligations and our traditional and real friendship.

"England, too, made it clear that notwithstanding the competition of German goods in her own markets and in those outside, she would use her money to help finance the industrial reorganization of Germany so that turmoil on the Continent might cease and stability of trade and finance might be restored. England did this when there was great unemployment in her country, when her great industries were suffering serious depression, and when in the face of all this she had, with a sportsmanship which can teach us all a lesson, scrupulously met her debts in principle and in practise.

"And so it looks, Mr. Chairman, as if there were a real hope of a new day in the world. A day in which human beings in all countries may live peacefully and develop and work and save.

Impossible But for America

"The plan would not have been created or adopted without America. The present Government of the United States justly claims credit for this new advance in international affairs. The original suggestion of the experts committee came from our distinguished Secretary of State. The Department of Commerce, whose eminent head is here to-night, furnished the largest amount of helpful information for the formulation of the plan. Our distinguished Ambassador to Germany made contact and understanding with the Germans possible. Our able Ambassador in London and Colonel Logan were essential to the success of the London Conference. Even the President and Secretary of State were not without interest in the choice of an American citizen to sit on the Reparations Commission for the purpose of administering the plan.

"Then, too, as stated in the plan, the restoration of Germany is not an end in itself, it is only a part of the larger problem of the reconstruction of Europe. It is not German credit and German currency alone which need to be restored in order that financial stability may return to the world. Our low bank rates and our greatly increased gold supply will if used wisely enable us not only to aid our neighbors but to help ourselves. By restoring foreign credits we will increase our export markets, particularly for our excess food supplies; by stabilizing foreign currencies we will restore throughout the world the free flow of commodities, including gold.

"The plan can not succeed without the co-operation of the people of America. Have we at last realized the responsibilities which are the counterpart of our own riches? The plan is an economic program. It is not a political one. It requires for its execution the continued economic support of the United States. It does not require any direct political support or involve any political entanglement. Our agencies of business must all co-operate in support of the plan. Our men of commerce, industry, agriculture and finance, including the Federal Reserve System, must aid in the restoration of the credit and currencies of the principal commercial nations.

"And so, Mr. Chairman, I pray that this favored nation may meet the responsibilities for her great position. I ask that business may be carried on internationally, without sentiment, but with vision and with courage, I ask that the spirit behind that business may be a worthy expression of the character of our people and worthy in the sight of God."

Nation Proud, Says Hughes

Secretary Hughes, after expressing his regret that he had not been able to attend personally, said over the telephone that he had never doubted that if the way were opened for men "of the highest competence to bring their impartial judgment to the solution of the economic problems of Europe" America would be ready to supply talent of the highest order.

"But something more was needed than talent," he said, "and that was willingness to serve when the crisis was severe and opposing views seemed to be irreconcilable. In this emergency Charles G. Dawes, Owen D. Young and Henry M. Robinson voluntarily went to the front with as firm a resolve and as self-sacrificing a devotion as ever inspired patriotic effort. This was a triumvirate which was the best possible representation of American experience, wisdom and energy, and we got results. Theirs is what Roscoe Conkling called the arduous greatness of things done.

"It is no disparagement to others to give signal and appropriate recognition to the eminent and constructive ability and tact, rather I should say the genius, of Owen D. Young, which made possible the formulation and adoption of the Dawes plan. That plan has stood the test both of economic and political analysis, and the best tribute that could possibly be paid to Owen D. Young is written between the lines of the protocol concluded at the London Conference.

"The economic value of the plan is plain enough, but what is even more important is its psychological effect. The door of hope for industrious peoples has been opened. Once more peoples are thinking in terms of co-operation instead of enmity and strife. No artificial formulas can maintain peace without the disposition to adjust differences and the acumen to find agreeable methods of adjustment. The best security since the armistice for the peace of the world has been found in this plan which is so largely the result of American skill and in particular of Owen D. Young's intelligence.

"The greatest difficulty that we have in making democratic institutions work is in securing play for expert ability. Paradoxical as it may seem, we are too often overpowered by feebleness. In this instance talent has had opportunity, not to determine but to advise, not to bind Governments but to inform them. Here is a lesson of which we may take advantage in many of our perplexities. The checks and balances of governmental institutions are needed for our security against rashness, ignorance and passion.

"But we can always enlist the service of expert advice, and, after all, despite our seeming neglect of it, there is no more compelling force than sound opinion. One great obstacle is that rarely is advice demonstrated disinterestedly. In this expert study of the economic problems of Europe, we have had recognized competence backed by relative disinterestedness of the United States. Nothing could be more persuasive than that.

"My cordial greetings to Mr. Young, of whom all America is proud and to whom all the world is in debt."

* *

Papers in all parts of the country representing all shades of political opinion, praised Mr. Young's address highly, and agreed that his services were those of a true international statesman. Some even enthusiastically nominated him for the Presidency. As he is only fifty years old there is still plenty of time for this.

The papers generally recognize that the New York dinner was unique in the spontaneous spirit which organized it, and in the unprecedented interest in it of the strongest men of the city.

They comment also upon the unusual intellectual equipment of Mr. Young, which made his suggestions in the actual devising of the plan so important and far-reaching, and his unusual spirit which made him exert so powerful an influence in getting it adopted.

In this connection the story leaked out that a board of trustees to which he belonged found itself badly split up over a matter in his absence, and said, "We will wait until Young gets home." At the first meeting after his return, it all came up again. Mr. Young did not appear to take the lead or exercise control, but the warring factions, with him present, themselves made the suggestions which brought agreement.

Editor.

Home and Children

THE VACANT LOT

They're going to build a flathouse on the lot next door to me;
And Roger Jones, the janitor's boy, is mad as he can be.

That lot was like a tropic isle, with weeds and rubbish fair,
The rusty cans and coffee pots, that looked like Roger's hair.

'Twas oft we strolled among the weeds, we were in love, you see,
And Roger Jones was going to build a bungalow for me.

We used to rest upon a rock just where the weeds were tall;
We were engaged, I think, until the builders spoiled it all.

But now they've ruined Roger's plans, they've dug up all the lot;
With all the brick and mortar round, you'd never know the spot.

They came with carts and horses; tore our wilderness apart;
No wonder Roger Jones was wild; it nearly broke my heart.

We could have done some wondrous things if time were not so slow;
The weeds, they might have grown to trees, fit for a bungalow.

With rusty cans and broken glass, we'd planned a home so nice;
But they dumped their brick and mortar in our little paradise.

They dumped their brick and mortar 'mid the smoky lakes of lime,
Yet we won't forget, 'twas Eden—Eden, once upon a time.

Eden, where we dreamed supremely—rusty can and coffee pot;
Eden, with the weeds and rubbish, in a vacant city lot.

And now, we're simply waiting, oh, that janitor's boy and me,
Until the janitor's boy grows up and finds himself quite free

To just discover areas where builders never go,
Where we may live forever in a little bungalow.

Nathalia Crane.

* * *

FESTIVITIES IN JAPAN

Maude Lyon Cary

CHRISTMAS greetings to all from the Carys in Japan. As we have done before, we want to thank again the Universalists of America who have sent us to be their emissaries to their brothrs and sisters of the Sunrise Kingdom. We are very happy here and there is no work in the world that we would rather be doing.

The other morning, as I was sitting sewing beside the open window of our bedroom, in the grateful warmth of the golden sunlight, my attention was compelled by a monotonous chant on the other side of our hedge beyond the croquet ground. I put down my work and looked out, and, summoning Mr. Cary from the study, watched with him a ceremony that was very interesting to us both. For a few days workmen had been clearing the ground of the lot next to ours, behind the row of little open-faced shops around the corner from our lane. Now on the part nearest to us the outline of a large house had been made with boards. About in the center a booth had been erected from which dangled many colored papers. On the booth stood dishes of salt and bottles of *sake*. Beside the booth stood a Shinto priest in his robes and oddly shaped hat. He was doing the chanting, while grouped about, but at a respectful distance, stood the owner of the house and his family, even the wife. When the chanting was over the priest sprinkled the salt and *sake* over the area that the house was to occupy. Then a workman dug a hole in the center of one of the two wings of the space, and in this hole the priest and the head of the house buried the papers, which, I suppose, were prayers. Then the priest shot an arrow across the other wing and presently they all went away. The full significance of this ceremony we have not yet been able to ascertain. O Toyo San tells us that it precedes the building of all Japanese homes. Probably the buried prayers are for the purpose of making the earth spirits propitious, and the salt and *sake* are to cleanse the property, but from the reverent attitude of the people, and from the fact that we thought we could distinguish ancestral tablets on the booth, almost concealed though they were by the dangling prayers, we can not help thinking that the family was pledging its honor to the ancestors, that nothing unworthy of them should happen in that house. I thought that some such pledge might fittingly precede the home-building in America, also.

Perhaps you would be interested in reading about the Imperial Garden Party which Alfreda, our oldest daughter, and I attended the Thursday before Thanksgiving. This is an annual event to which foreign tourists and foreign residents of very recent date are admitted, with some five or six thousand of the *elite* of Japan. Just this once in his lifetime may a foreigner be admitted to the home and the presence of Royalty. Until this year there has been no difficulty about unlimited attendance among the newly arrived foreigners. All one had to do was to register at the American Embassy and ask for an invitation, and the card of invitation followed. This year, however, perhaps because of the Exclusion Act, the number of invitations to Americans was limited to about thirty outside of the diplomatic corps.

We received two cards at the eleventh hour. Of course Mr. Cary should have gone with me, but frock coats and high hats were obligatory for men and it was so stated on the cards. Mr. Cary had insisted upon leaving his high hat in America, because he thought it too old-fashioned to take to Japan, as he had not used one since we lived in New York City many years ago. When the cards reached us it was too late for him to buy, beg, borrow or steal another one. Consequently Alfreda and I did the honors for the family.

We entered the palace grounds in the midst of a great procession of Japanese men and women. The men, of course, were all in frock coats and high hats. Some of the frock coats were very evidently borrowed from friends of a larger stature than the wearers, and as for the hats, they were of all vintages, and Mr. Cary's relic would have been quite *comme il faut*. The women were exquisite in their ceremonial kimonos of heavy silk and silk crepe. Many of these dresses were black, with the coat of arms in white on the

back of the kimonos between the shoulders. They were worn over white silk under-kimonos showing at the edges. The others were beautiful plain, dark colors, with lovely flower arrangements hand-painted on the skirt part, especially around the front lower corners. The *obis* were of brocade cloth of gold or silver or of gorgeous or dainty colors. All kinds of hair arrangement were present, the formal style of the Japanese matron with its elaborate oiled puff, as well as various American styles of hair-dressing, bobbed and shingled hair, however, excepted.

We walked in procession for an hour and a quarter through the palace park, almost as large, apparently, as Central Park in New York City, and quite as beautiful, winding up and down hill past lovely little lakes with quaint rustic bridges, under beautiful trees—*momiji*, or Japanese maples, with their starry leaves a blaze of autumn splendor, the graceful *matsu*, or Japanese pines, with their unique oriental shape, giant cryptomeria, and Japanese oaks and many other kinds of arboric splendor, left as much as possible in their natural beauty.

All along the way were stationed flunkeys in the costume of the court of Napoleon. In one little nook among the trees a military band was playing, and it was very pleasurable to hear the strains of their music growing louder and louder as we approached, and fainter and fainter in the distance. At last we emerged into a formal garden, from which every spear of grass had been punctiliously eradicated. Here the chrysanthemums which were the excuse for the party were displayed, most of them under sheds, some gorgeous specimens in a formal bed out under the sun. They were very beautiful, of course, with stems from five to seven feet tall and enormous blooms of all possible chrysanthemum colors.

Again we walked on through the woods, finally to come out upon an open space on an elevated area, surrounded on three sides by sheds under which were tables of sandwiches, cakes and other dainties, coffee, tea and wine. On the fourth side was a platform for the diplomats of the various countries, and beyond this on a dais under a canopy were the tables and seats for the royal family and the rest of the court. In the open space were set tables covered with white cloths with folding chairs around them for the accommodation of the Empress' numerous guests. We all found places around the tables, and then repaired to the edge of the hollow square, where, about six deep, we stood and waited for the coming of our hostess and her train. I can not imagine an American crowd waiting in the patience and the quietness of that vast conclave of Japanese gentlefolk. At last the band played the Japanese national anthem, and again with bowed heads the crowd waited. I am as keen for liberty and equality as an American usually is, but the constant display of courtesy and reverence in this new home of ours I find a most refreshing change. Then the Court passed, walking around the outside of the hollow square, the Empress first, looking younger than I had expected, with her very black hair, and her stylish American clothes. After her walked the Prince Regent in uniform and the Princess in immaculate American attire. A number of others followed, all in American clothes, except the officers in their uniforms. The one exception to the "frock coats and high hats" for men was the uniform for the officers of the army, navy and the air service.

After the passing of the Court we partook of refreshments, cafeteria style. Then, when the Empress and her suite had retired, we resumed our march through the park, on into the palace grounds, past the magnificent white granite palace built in Western fashion, with its cloistered, pillared balconies, round tower and battlements to give it the necessary Oriental flavor, and out into the broad paved avenue, which in itself is a treat in Tokyo.

There are many more things to talk about, such as our wonderful Thanksgiving dinner at the Blackmer Home, the church and mission work, but everything else will have to wait for another letter.

* * *

THINGS WE DON'T SAY

Life sometimes seems infinitely articulate. There are a hundred thousand words in the dictionary, and there are millions on our tongues, and it seems impossible that there should be any corner in our hearts unillumined by language, or any thought or feeling that we do not over and over convey to others. Yet there are few human beings who are not daily impressed and oppressed, more or less consciously, by the things that are not said.

There are the things we long to say and can not, for all the multiplicity of words. What a surge of splendid or clever sayings arises in all of us when the opportunity is wanting, and then when it comes we stammer and falter, and all the luxury of words utterly fails us. There is the good advice that we might give. We know just what people ought to do, we see how we might help them; yet we are tongue-tied, and they go to destruction before our eyes. And there are our own hopes and aspirations. If we could make people understand them as we feel them, the world would be a different world for ourselves and for others. Most of all, there is affection. It seems as if the language were rich enough to pour out all that any one could feel. Yet somehow, even with those we love best, the love stays hidden in our hearts, and all that words can do is to disguise tenderness with a jest or betray it with stupid conventionalities that are more misleading than mockery.

And on the other side are the things we are glad we didn't find words for, though we strove hard enough at the moment. We are like the woman who, when she was reproached for her bitter tongue, remarked, "Ah! you know the things I do say, but you never know the things I don't say." There are always worse things that might be said, and when we resent a harsh phrase we should allow for the possible restraint that does not appear.

So, for all the multitude of words, a vast part of life goes unexpressed. Sometimes the worst, often the very best, and always the most interesting, secrets of men's hearts have to be guessed at, and the human soul remains a riddle, in spite of our endless effort to unveil its inmost depths.—*Youth's Companion.*

* * *

POOR FIDO:

"Madame," said the dignified gentleman, "your dog bit me on the ankle."

"He did?" cried the lady. "Oh, I must send for a doctor!"

"Oh, I assure you it isn't as bad as—"

"You're the third person he's bitten to-day," broke in the lady. "I just know he isn't feeling well."—*Bursts and Duds.*

* * *

WHO MAKES THE PROGRAMS?

Invalid: "There'll be music in 'eaven, won't there, miss?"

District Visitor: "We are told so."

Invalid: "Oh, I do 'ope they'll know 'The 'Oneysuckle and the Bee'."—*Western Christian Advocate.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Impressions and Comments

By Havelock Ellis. Houghton Mifflin Company. $3.00.

Psychologist, man of letters, critic of life, Havelock Ellis has absorbed the best of many cultures, and the richness of his mind displays itself casually and variedly in "Impressions and Comments," selections from his journal. His is a true education, for it has brought him ever-widening fields of interest instead of committing him to the increasing boredom which is the fate of many so-called men of culture. He is moved to record and comment upon the crowing of a cock, the artistry of a thrush, the triple call of a bird. A stormy trip by airplane to France stimulates him. He reads and remarks upon the journal of Tallemant de Reaux, of whom few enough of us have heard, criticises the plays of Thomas Dekker, praises the novels of Dostoevski. At times he indignantly cries out against the ugliness of this man-made world, condemning with warmth those who will not see the need for limiting the population. Sadness mingles with his indignation when he refers to the "Superior Persons" who gave themselves over to all the savage hates of the war. The thought of death occasionally comes very near, and the note of resignation dominates the entire journal, but to Ellis a calm facing of death is not incompatible with a deep and permanent joy in life.

Since to every theme which seduces his interest Ellis brings his rich mind, and since the responses of that mind are ever interesting and often significant, it is difficult for the reviewer to select those portions of the journal which most deserve comment. Perhaps the best that one can do is to quote a few of the passages which most adequately reveal the underlying and permeating philosophy of the writer. Let us begin with a statement of his *credo:* "For my own part, I am quite content that I have always worshiped consciously at that shrine. Beauty, when the vision is purged to see through the outer vesture, is Truth, and when we can pierce to the deepest core of it is found to be Love. This is a goddess whom I have worshiped sometimes in the unlikeliest places, perhaps even where none else saw her, and she has given wine to my brain, and oil to my heart, and wings to my feet over the stoniest path."

How far his worship of beauty has carried him is suggested in a passage wherein he comments upon the change in genius which characterizes artists in the latter years of life. "This artist has lost his early power of realistic grip, and with it lost also his early taste for such power. But he has lost it only to attain a wider and deeper and more symbolic mastery of the world. He no longer cares for the mere literal imagery of a scene he will leave so soon. But he cares more than he has ever before cared for its essence, and he is conscious of that essence with a delicacy of sensitive perception he never before possessed. He is no longer concerned with things; they are receding from his view. As he rises above the earth, like Elijah in his chariot of fire, he now sees it only in the distance. Henceforth he no longer deals with things. It is the soul of things he brings before us. That is why his later work fascinates us endlessly as, slowly, after many years, enlightened by the long course of our own experience, we begin at last to understand what it means."

In another passage, also marked by a graceful loveliness and a deep insight, having commented a little upon "The Tempest," he concludes: "Prospero's return to his dukedom was a weak concession to a stage convention. One knows that in his heart Shakespeare also knew that Prospero would never return. For an earthly dukedom can mean nothing to the man who has finally grasped the whole universe in his vision, as an evanescent mist, and stands serenely on the last foothold and ultimate outlook of the world."

Passage after passage tempts us, but enough has been quoted to intimate a little of the quality of Havelock Ellis's mind and of the beauty of his style. We would conclude with a few sentences which happen to be in the last paragraph of the book: "One is thus seemingly joined by people who continue calmly to follow the same old course, however sympathetic they seem to become toward one's work, passing from violent repulsion to complacent agreement and yet changing not one jot. When I encounter this attitude, I feel that I have not made sufficiently clear what it is that I stand for; I feel that I want to warn the public off the dangerous ground they are treading. These people have so often no right to agree with me. They have not gone through the long and painful novitiate which would alone create a new heart within them."

* *

Our Changing Morality

A Symposium. Albert and Charles Boni, Publishers. $2.50.

Presumably church papers are expected to give every evidence of hysteria when reviewing "Our Changing Morality." At least there is enough of conscious bravado in the essays to suggest that authors expected this reaction from anybody identified with the bulwarks of society. Personally we see no reason why the Church should not be willing to face the possibility of change in moral standards, and while many readers of the *Leader* will disagree with the authors, in regard both to the direction in which the change is taking place and the direction in which it ought to take place, we do not anticipate that they will experience spasms of horror. For ourselves, our chief quarrel with the book is that it condones the popular error of limiting the term morality to the field of sex conduct.

Mr. Bertrand Russell, who begins the procession, has a blandly convincing manner which enables him to make radical statements sound as if they were the dullest platitudes. The gist of his argument is contained in a single sentence: "The ideal to be aimed at is that all sexual intercourse should spring from the free impulse of both parties, based upon mutual inclination and nothing else." We quote this as one sentence in the book with which we disagree, and here our disagreement is with the three closing words. Drop "and nothing else," and we have no protest to make. We would not differ, for example, with Ludwig Lewisohn's dictum: "Marriage, in brief, should be created by love and sustained by love." Admittedly this strikes at one side of marriage, but it is the side that can only be defended by an ingenious casuistry. Both he and Russell contend that only an intimacy based on love can be justified; it is not easy to answer them.

With heavy-fisted logic Isobel Leavenworth deals mighty blows at the conventional conception of feminine purity, maintaining that the price of this technical purity is the existence of organized prostitution. Charlotte Perkins Gilman, running true to form, emphasizes the individual's obligations to the race. A species of economic determinism forms the basis of the prophecies of Elsie Clews Parsons. Floyd Dell talks with remarkable sanity on friendship between men and women, propounding views more intelligent and far more idealistic than the opinions currently held. Both Florence Seabury and Beatrice Hinkle emphasize the fact that in the new morality there will be more regard for women as persons. Views vary, of course, but on the whole reasonableness permeates these essays. Their authors have no desire to shatter the foundations of society. They seek to bring beauty and richness of life where only ugliness and poverty have been before, searching for a rational way to make this world a happier and a better place in which to live.

We have reserved for the last our comment upon one essay, which we consider worth all the rest, Edwin Muir's "Women

(*Continued on page* 29)

Our Young People and Others

Conducted by Granville Hicks

A CONFERENCE WITH LABOR

It is the purpose of this page to furnish news of the Y. P. C. U., but it is also its purpose to record events of interest in the broader world of youth. The Student Federation of Religious Liberals has been given considerable attention, partly because of the interest which I personally take in it and partly because it seems to me to be an organization which is of importance and ought to be of interest to every Universalist.

As part of its program of activity the Federation held on Sunday, Dec. 14, a conference to which it invited students from the various colleges of Greater Boston and also members of the Boston Trade Union College. Only a few of the representatives of the Labor College came, but those who did were singularly well informed. We quote the report of the event which appears in the *Student Liberal*, the bulletin of the S. F. R. L.

"Henry J. Cadbury, a professor in Harvard Theological School, opened the conference between members of the Federation and members of Boston trade unions with a statement of the case for a third party. It had been agreed that no other subject was so likely to bring out various points of view and introduce topics of mutual interest, and the wisdom of the choice can not be doubted. Professor Cadbury in his brief outline provided plenty of material for a discussion which lasted for more than two hours after he had concluded his introduction.

"Professor Cadbury began by stating that he was in favor of the third party and was therefore interested in finding out what reasons there might be for not having one. He first mentioned the fact that a two-party system works better than a three-party system, but went on to point out that at times it was necessary to take drastic steps to make parties stand for something. Stating that the Republican Party was fast lining up as the party of conservatism and the *status quo*, he raised the question whether the Democratic Party could not be seized by the progressives. Because it apparently can not be freed from the influences that control the Republican Party, the Democratic Party can not take the place of a third party, which must therefore come into being.

"The advantages of a third party Professor Cadbury listed under five heads; a third party will force discussion of issues commonly suppressed; it will forestall revolution; it may convert the capitalist class and the middle class; it will give the moderates a chance to work out reforms; and it will destroy the old loyalties. Its dangers are that it is likely to go the way of all good things and become hidebound, that it has started out on negations, that it quite possibly will be as selfish and grasping as the existing parties. Dr. Cadbury emphasized the need for an equalization of the standard of living the world over, and pointed out that the next war might well be caused by the determination of the workers of this country to preserve their advantageous standard.

"At the close of Dr. Cadbury's remarks, Mr. McCarthy stated that the working people wanted a third party. On being asked if many of them did not believe that direct economic action would be more effective, he replied that some did feel that way, but that in his estimation they were mistaken. The question was then raised as to what the college man could do in the labor movement, and Mr. Abrams replied that laborers frequently distrust college men because they distrust the colleges. Mr. Van Vaerenewyck enlarged on this point, mentioning student participation in strike-breaking and the part played by college men in the industrial spy system as reasons. He further declared that when a man left his own class to work with another he was quite naturally regarded with suspicion until he had proved his sincerity. Once suspicion is allayed, the college man can play a prominent part in the labor movement, chiefly through writing, through speaking, or through the accumulation and preparation of data. Mr. Abrams here pointed out that a good deal could be done if publicity could be secured in the regular press.

"At this point Sterling Dow, president of the Harvard Liberal Club, whose clubhouse was used for the meeting, asked the attitude of Labor toward the Church. It was agreed that the attitude was frequently characterized by prejudice, largely because the Church ignored the claims of Labor. Changes in this attitude, however, are appearing. Mr. Abrams remarked that ministers can help by working against child labor. In answer to a query as to the possibility of getting facts, attention was called to the improved publicity methods of labor and to the possibility of students entering industry. Mr. Van Vaerenewyck, however, insisted that one could often do most by not leaving one's class.

"As was expected, the conference wandered far from the subject of a third party, but in the course of the discussion many points of interest were raised. Most of the Federation members went away saying that they had acquired much useful information, and the labor delegates insisted that they too had gained as well as given."

* *

Y. P. C. U. JOURNALISM

Some little time ago Eastern calm was jolted by a strong breeze from the West. It called itself "The Cyclone," a little monthly sheet published for the benefit of the Unions in Illinois. It contained news of local Unions, statements from officers, and editorial comment.

Now the fever has struck Massachusetts. The state Union is preparing to publish a monthly not unlike that published by Illinois, and two local Unions have already entered upon their career as publishers. The Arlington Union calls its sheet "The Gleaner." It is made up of four large multigraphed pages, and it contains much good material. Fitchburg, not to be outdone by Arlington, has started publishing a paper which it calls "The Broadcaster." This is a printed sheet, and is its first issue features an excellent statement from Mr. Gibbs, the minister. Whatever the publicity value of such papers, there can be no doubt that they have great value for those who edit them.

For the Quiet Hour

For it is not in the supreme moments of experience that we find the true material of life. Not on the peaks of joy but on the traveled plains of daily existence is life brought to its finest test. Joy itself is too much akin to pain. But happiness is joy which has settled down and come to stay. Happiness is habit.

Charles D. Stewart.

Little by little, when a man prays, he ceases to make supplications alone. He prays because it is a comfort to pray. I go and see friends, not because I have anything to ask of them. I do not want their bread; I do not want their silver and gold; I do not want their things; I want them. It is a joyful experience to be in their company. And prayer has pre-eminently that element in it. It is communion with God. It is being in His conscious presence. It is keeping company that is good for anybody to keep. It is interchange of thought. It is pouring out our souls before God. It takes us out of our narrow, selfish petitions, and brings us into the companionship of God, which we seek because it is so sweet and blessed.

H. W. Beecher.

I know only one infallible way of preventing the common from becoming commonplace, of preventing the small from becoming trivial, of preventing the familiar from becoming contemptible, and it is to link it all to Jesus Christ, and to say, "For thy sake, and unto thee, I do this;" then, not only will the rough places become plain, and the crooked things straight, and not only will the mountains be brought low, but the valleys of the commonplace be exalted.

Alexander Maclaren.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THOUGHTS FOR THE NEW YEAR

Keep us, O God, from pettiness; let us be large in thought, in word, in deed.

Let us be done with fault-finding and leave off self-seeking.

May we put away all pretense and meet each other face to face, without self pity and without prejudice.

May we never be hasty in judgment and always generous.

Teach us to put into action our better impulses, straightforward and unafraid.

Let us take time for all things; make us grow calm, serene and gentle.

Grant that we may realize it is the little things that create differences, that in the big things of life we are as one.

And may we strive to touch and to know the great common heart of us all; and O Lord God, let us not forget to be kind.

* *

THE ASSOCIATION OF THE LARGER HOPE

The session at Outlaw's Bridge Nov. 29 and 30 opened with sermon by Rev. L. P. Jones on "We can worship in spirit and truth only what is real to us." The communion followed, Mr. Ball and Mr. Jones conducting the service.

After the usual dinner on the grounds we reassembled for song service and devotional meeting preliminary to the address of the afternoon, which was given by Rev. Mrs. Ball, and had to do largely with the successes achieved by the women.

Mr. Jones made a short talk.

The night session was given to the young people's entertainment, which consisted of music, selections and recitations.

Miss Norma Ward told several stories for the small children. The delegation from Oak Grove added much to the program of the evening, and all the children and young people of the home church acquitted themselves with credit.

Sunday morning most of the Sunday school hour was given to an address on the work of the Sunday school by Mrs. Ball.

The occasional sermon was by Rev. Dwight A. Ball. Mr. Jones followed with a word concerning the invitation to membership and the meaning of the Five Principles of our Faith.

The afternoon session Sunday met a disappointment in not having a welfare worker from the state present. But the Roll Call, with the responses by the delegates giving quotations both from the Bible and from numerous great authors, was interesting and profitable.

The pastor presented communications from two former pastors, Messrs. Everton and Chapman, which were received with great interest.

Mr. Robert Maxwell gave the welcome from the people of the local church and Mayor Elmer Matthews of the Clinton delegation responded.

The addresses of the afternoon were given by Mr. and Mrs. Ball, and bore upon the communication from the General Convention in regard to World Peace. Following these addresses Mr. Robert Maxwell made a strong appeal for effective action and the Association directed that its sentiments on the question be formulated and presented by the corresponding secretary, Rev. L. P. Jones.

* *

NEW HAMPSHIRE WOMAN'S MISSIONARY ASSOCIATION

The thirty-first annual Convention of the New Hampshire Woman's Missionary Association met in Marlboro, Sept. 24.

Sisteen delegates representing six Mission Circles were present, with six state officers and one life member, making a total of twenty-three delegates.

The secretary's annual report showed a membership of 114 in the six Circles in the state—a gain of six.

Most excellent work was reported by the superintendents of departments. A good beginning has been made by the Circles in raising the sinking fund quota. The most notable gain in the year's work was made by the superintendent of Mite Boxes, Mrs. Mary S. Cole, who reported good gains in many of the Circles, the total amount being $71.55, a gain of $26.82 over the previous year.

Three life members and three memorial members have been added.

Mrs. Anna Parkhurst of Woodsville gave an inspiring address on the Institute at Ferry Beach.

The retiring president, Mrs. Kate Chase of Concord, was given a rising vote of appreciation for her unfailing interest and faithful work as president for three years.

The following officers were elected: President, Mrs. Anna Parkhurst, Woodsville; vice-president, Mrs. Kate Chase, Concord; secretary, Mrs. Olive M. Kimball, Alstead; treasurer, Mrs. Florence Fisher, Manchester.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE INSTITUTES ARE COMING

Some people think that it is unseasonable to speak at the New Year time of Institutes to be held next summer. Not at all. Some wise schools have representatives already selected and are earning money to help about their expenses.

This is a picture of some of the happy people who had a most profitable week at Goddard Seminary, Barre, Vermont. They all want to return for 1925 and they say that they will take their friends with them.

Dates for the Institutes are practically settled. The Southern Institute *will be held*, though the place and the date are rendered somewhat uncertain by Mr. Gay's removal from Chattanooga to Camp Hill. Other gatherings will be: Goddard, June 24-27; Lombard, July 19-25; Ferry Beach, Aug. 9-15; Murray Grove, Aug. 30-Sept. 4; Syracuse, just preceding the General Convention in October.

BRIGHT-EYED BRENDA

Every week we have reason to be proud of our boys and girls, surely the brightest and best in the nation. For instance, there is Brenda Cranmer, of Urbana, the twelve-year-old daughter of President Ray D. Cranmer, of the Illinois State Association.

Brenda has some very distinct ideas in regard to the way a home should be lighted and she knows how to express them. As a result she has been given a hundred-dollar radio set, the first prize in the Urbana essay contest of the Better Home Lighting Committee.

Perhaps she, or some other wide-awake member of our Sunday schools, will get a national prize. We hope so.

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SERVICE RENDERED

The other day a minister came into our office to pay a pledge of five dollars made at Ferry Beach by his school. "J. M. S." and a helper were assembling the Slogans. Seeing the piles scattered all over the office and realizing the back-breaking task of getting them into the tubes for mailing, the visitor said: "What a lot of work! How long does it take you?" When he learned that it took all the spare time for a week, he said, "And that is only a small part of what we get for our five dollars!" Yes, only a small part of what our Association tries to give our schools, but it is given with gladness of heart because so many schools are appreciative and ready to co-operate.

A. G. E.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Fred A. Moore, minister of Beacon Church, Brookline, was the speaker at the Community Forum in Haverhill on Sunday evening, Dec. 21, having for his subject, "The Open Forum in the Present World Crisis." Mr. Moore spoke in Haverhill in last year's Forum series on "Arthur Nash and the Golden Rule in Business."

Dr. Paul Seibert Leinbach was elected president of the editors of the religious journals of the United States at a meeting of the Federal Council of the Churches of Christ in America held recently in Atlanta.

John Smith Lowe, Jr., son of the General Superintendent, won the Anthony Gold Medal for reading at the Peace Street School in Providence in a contest held just before Christmas.

Miss Hester Cushing, parish assistant at Haverhill, Mass., who has been ill for a month with influenza, has resumed her work.

Rev. Dewitt Lamphear, pastor of our church at Bridgewater, N. Y., was married on Dec. 9, at Perry, N. Y., to Miss Emma Hollister of Perry. Rev. William J. Metz performed the ceremony.

THE HEADQUARTERS STAFF

Dr. John S. Lowe, General Superintendent, was in New York with Judge Hill Dec. 16 and 17 on work for the National Laymen's Committee.

Dr. Harold Marshall filled the pulpit of the Congress Square Church, Portland, Christmas Sunday. Dr. Marshall was in New York Thursday, Dec. 18.

Rev. Roger F. Etz, pastor of the Charlestown church, on Dec. 14 preached a sermon in celebration of the centennial of Starr King's birth.

Miss Esther Richardson, private secretary of the General Superintendent, has been given a furlough for some months, that she may take up work as chief office aid to Judge Hill.

Dr. John S. Lowe and Mr. Louis A. Ames were in Washington Dec. 18 on matters connected with a proposed change in site for the Washington church.

Miss Slaughter, of the General Sunday School Association, has returned from ten days' work in New York State.

Dr. George E. Huntley spoke at the rededication services at Salem, Mass., Dec. 16, and at the Christmas festivities at Everett, Dec. 20.

The Sunday engagements of the Superintendent of Massachusetts for December were as follows: Dec. 7, Malden, sermon and communion; Dec. 14, North Adams; Dec. 21, Taunton, Christmas service; Dec. 27, Brookline, morning sermon. On Dec. 10, he was a speaker at Rev. Otto Raspe's installation and on Dec. 18 gave an address at the celebration in Salem.

California

Santa Paula.—Rev. Frank Lincoln Masseck, pastor. On Sunday, Dec. 7, two prominent Mexican young people were married in our church, the pastor conducting the entire service in Spanish. This is probably the first time such a service has been performed in a Universalist church in the country.

Illinois

Peoria.—Rev. B. G. Carpenter, D. D., pastor. Four more new members were received into the church on Sunday, Dec. 7. On that Sunday one hundred and five members of the 1924 Easter class of new members attended services in a body. It was most encouraging. This class has resolved to see to it that the 1925 Easter class of new members will be larger than the 1924 class. They have also resolved to make themselves one hundred per cent efficient in church fellowship. This church has added the "Five Year Program" to its budget for 1925 and will work hard to make the payments. We want some second hand copies of "Church Harmonies, New and Old." Any church having such copies (in condition for rebinding) should notify B. G. Carpenter, 505 North St., Peoria, Ill.

Indiana

Manchester.—On Nov. 27 the Manchester church had its twelfth annual home-coming. Friends from many places were present, Rev. John Edwin Price preached a fine sermon. A Thanksgiving dinner was served to all in I. O. O. F. hall, after which the regular monthly business meeting of the church was held. Forty-one members responded to the roll call. In the evening the ladies held a social and bazar, the proceeds of which amounted to nearly $65.

Massachusetts

Somerville First.—Rev. G. E. Leighton, D. D., pastor. At 7 p. m., on Sunday, Dec. 21, we had a candlelight service and pageant. A special offering was taken for the children of the Near East. On Tuesday evening, Dec. 23, there was a Christmas tree and celebration under direction of the church school, in the new parish house.

Lynn.—Rev. F. W. Perkins, D. D., pastor. After Jan. 1 the parish office will be moved from a down town block to the second floor of the parish house. The new address is 16 Nahant Place. The telephone will be Breakers 6447. The Men's Club meeting for January will be held on the fifth, with supper at six o'clock. At the meeting of the Pullman Mission on Jan. 12, Mrs. Minnie J. Ayres will be the speaker, having for her subject "Japan." On the last Sunday in January the Y. P. C. U. is to have charge of the morning service. The church school continues to grow. The average attendance for the Sundays of this season so far is 288, as against 263 last year. The Junior Y. P. C. U. is holding its meetings under direction of a committee from the Senior Y. P. C. U. The Camp-fire groups gave a party to twenty-five poor children of the city. The juniors made candy bags and filled them; the seniors dressed dolls. The pageant on Dec. 21 was called "The Adoration of the Christ Child." There were four episodes, Dr. Perkins reading appropriate scripture selections introductory to these episodes. The church school as a whole took part in the pageant.

Beverly.—Rev. John M. Ratcliff, pastor. At five o'clock on Sunday, Dec. 21, a Christmas pageant was presented. Play afternoons for the children of the nursery class were arranged recently for three dates, a week apart. A Christmas party for the church school members was planned for Monday, Dec. 22. The Christmas season communion was held Sunday evening, Dec. 28.

Malden.—Rev. C. J. Cowing, pastor. One of the practical things the newly formed Associates is doing is to furnish four different men each month as ushers for the Sunday morning service. On Dec. 21 at 7 in the evening a Christmas pageant was presented, under the management of Miss Alice M. Oliver, who had charge last year. At the church school Christmas party on Monday evening, Dec. 22, instead of the children furnishing a program, an entertainment was furnished them. Mr. Pelissier was the magician; Mrs. Evangeline Baker was the reader; and Miss Edith Skillings served as story teller and leader of games.

Franklin.—Rev. R. K. Marvin, D. D., pastor. Our pastor was recently invited to speak in the Methodist church of this town by Rev. Mason Sharp, pastor, on the topic, "What have Methodists and Universalists in common?" Dr. Marvin began by saying they had much in common, since the founder of Universalism, John Murray, was originally a Methodist lay preacher. A large congregation was much interested.

Chelsea.—Rev. B. F. McIntire, pastor. Sunday evening union services are again being held this year as last. Two Congregational churches and our church unite in this plan. Dr. Quint of the First Congregational Church was the preacher on Dec. 14. The Weber Male Quartet furnished the musical program. On Dec.

21, our minister, Mr. McIntire, was the preacher in the First Congregational Church, taking for his subject, "The Meaning of Christmas." The annual parish meeting and supper will be held on Wednesday, Jan. 7. The fourth of the Forum meetings will be held on Jan. 9. Rev. Norman D. Fletcher of our church in Haverhill will speak on "The Drama and Moving Pictures."

Mansfield.—Rev. Harry Enos Rouillard, pastor. Not large enough to command the entire time of its minister, nevertheless this church is loyal in all ways. It has an excellent church school. A generous offering has been recently made to Near East Relief.

Roxbury.—Rev. Stanley Gates Spear, pastor. The annual fair in November was more successful than last year. Our Comrades, in co-operation with four other churches, are holding union meetings of these men's organizations. This is a federation of Men's Clubs. The method is being tried for the second season and is working out well. Vesper services began Dec. 1, and will continue until Easter. Our pastor, Mr. Spear, is the secretary of the Roxbury Ministers' Association. On Sunday, Dec. 21, a Christmas pageant was presented.

Braintree.—Rev. Arthur E. Wilson, pastor. A new high record for fair receipts has been established. Profits from the fair of Nov. 21 will be over $1,400. The hall and parlor were decorated under direction of Mrs. J. G. Spear, with greenery and branches of pepper trees sent from California. The Men's Club with a membership of two hundred held its regular meeting and dinner on Dec. 3. The speaker was H. W. Gibson of the Y. M. C. A., who took for his subject, "The Biggest Job in the World." The second of the series of Sunday afternoon musicales was held on Dec. 14. The artist appearing was Mr. William Hughes, the Welsh tenor, accompanied by Mrs. Margaret Gorham Glaser. Mr. Hughes gave, as a feature, a group of wonderful Welsh folk-songs.

Ohio

Little Hocking.—Special services began here on the evening of Nov. 24, and closed Dec. 2. The pastor of the church, Rev. Thomas Chapman, did the preaching during the first four evenings. After that the preaching was done by Rev. W. R. Rowland of Blanchester, Ohio. Audiences were good throughout the series. Seven members were added to the church.

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BOOK REVIEWS

(*Continued from page* 25)

—Free for What?" It is Mr. Muir's contention that we have done our best to rob life of all joy. We have exalted means until even our recreation is judged by its contribution to our efficiency. "The notion that men may be on earth for something else than sweating is dead." "People have come to regard love as merely a device for propagating the race." "The joys of other generations have become our duties." Women have become free, but "instead of equal joys they have asked for equal obligations." All the essays indicate some basis upon which the sex morality of the future may be based: none carries such deep implications or rests on such firm foundations as Mr. Muir's.

* *

A Creed for College Men

By Hugh Anderson Moran. The Macmillan Company.

"The writer of this volume has spent most of his life as a student or among students." These essays have grown out of intimate discussions. The author considers such problems as the Nature of Evil, the Divinity of Christ, Prayer and Miracles, etc. The work is admirably done, concise, straightforward, rational. The conclusions he reaches are mildly orthodox. But he really does show how a young man can accept the conclusions of modern science and be liberal, even radical, and orthodox at the same time.

F. O. H.

* *

The Competent Church

A Study in Church Efficiency. By Frederick A. Agar. Fleming H. Revell Company.

Abounds in excellent suggestions about the conduct of an efficient church. The overtone is orthodox enough to suit the conservatives, and the writer confines his attention to what he deems the real object of a church, viz., "to win a world of lost souls to the faith of righteousness and salvation." Little is said about social service or community welfare. Within narrow limits the work is valuable.

F. O. H.

* * *

VALLENTYNE FOR PORTLAND

Portland, Maine, Dec. 15.—A call to the pulpit of the Congress Square Universalist Church was to-night extended to the Rev. Dr. James W. Vallentyne of the Oak Park, Ill., Universalist Church. It is thought that he will accept. Dr. James F. Albion resigned the local pastorate early this year.—*Boston Herald.*

This is important news. The Congress Square Church of Portland is one of our best churches. It has a record of commanding influence in Portland and in our denomination. Gibbs, Bolles, Bicknell, Blanchard, and Albion are among the names of the ministers of the last half-century. The church recently has called Miss Ruth Owens, formerly of Akron, Ohio, as parish worker, and she is already in Portland.

Faced with an important change, the trustees have decided wisely to permit no let down of standards, but to raise more money and to push ahead. In Mr. Vallentyne they have one of our most promising men. Mrs. Vallentyne, vice-president of the Woman's Missionary Association, also has earned a high reputation for efficiency and unselfishness in our general denominational work.

Mr. Vallentyne was born on a farm sixty miles from Toronto, Ontario. His father was born in Scotland and his mother was of Revolutionary stock in New England.

After teaching school for a time Mr. Vallentyne prepared for the ministry and spent fourteen years as a minister in Minnesota. In Illinois he has served the California Ave. Congregational Church of Chicago, the First Congregational of Elgin and the First Church of Glen Ellyn.

Six years ago he was called to Unity Church of Oak Park, and became a member of the Universalist Church. Oak Park claims to be the largest village in the world, with something over forty thousand of population.

Mr. Vallentyne held the office of vice-president of the Chicago Association of Congregational Churches, and was a director of the Chicago Congregational Club. He was for years a member of the Chicago Press Club and is now a member of the Hamilton Club of Chicago, the Illinois St. Andrew's Society, the Oak Park Club, the Optimist Club, and a director of the Wendell Phillips Settlement in Chicago. He is a trustee of the Universalist Publishing House.

He is a man's man and is frequently called upon to address men's meetings. His favorite study is history and his hobby is preaching.

Mrs. Vallentyne is a popular public speaker and has spoken in most of the Middle West cities.

They have one son who is in business in Chicago.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,988
Salem, Mass.	33
Peoria, Ill.	4
Frost, Ohio	1
Little Hocking, Ohio	7
Total	2,033

Notices

DECEMBER DAILY SERVICES AT KING'S CHAPEL

Every day except Saturday. Service and brief address, 12.25-12.50, except that each Monday's service is an organ recital, Raymond C. Robinson, Mus. Bac., F. A. G. O., organist.

Dec. 30, 31, Prof. Ambrose W. Vernon, D. D., Dartmouth College.

Dec. 31, Candlelight New Year's Eve Service, 8 p. m. King's Chapel Choir will sing carols.

* *

SOUTHERN UNIVERSALIST MEN

Notice

At the recent meeting of the Alabama Universalist Convention it was voted to call a meeting of all our Southern Universalist laymen some time in January. The committee in charge has decided to hold this meeting at Birmingham, Ala., on the eve-

ning of Jan. 9. Speakers of ability, excellent music, and a discussion of the theme that most interests us, namely, How to do our part in ushering in the Kingdom of Heaven, will be some of the features of the meeting. Watch for detailed plans later.

George A. Gay, Chairman.

* *

BOSTON MINISTERS' MEETINGS

Dec. 29, Alfred S. Cole, "Religion in a World of Science."

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The Committee of Fellowship of the Massachusetts Universalist Convention will convene at 176 Newbury St., Dec. 29, 1924, at 12.15 o'clock, for the examination of Mr. Harold Ivan Merrill "as to his fitness in purpose, character and abilities for the ministry of the Universalist Church."

Harry E. Adams, Secretary.

* *

MAINE FELLOWSHIP COMMITTEE

Full fellowship granted to Rev. W. W. Wolfe and Rev. Frank L. Cann.

Transfers granted to Rev. W. W. Wolfe and Mrs. Marjorie C. Wolfe (licentiate) to Pennsylvania.

Rev. G. W. Scudder has been received on transfer from Vermont.

Lay preachers' licenses have been renewed to John Waddell and Dr. G. M. Twitchell, and such license has been granted James E. Philoon, Esq.

License to ordained clergyman has been renewed to Rev. William Vaughan.

The license as minister to Tracy M. Pullman has been renewed.

Allen Brown, Secretary.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Rev. John Kimball has been transferred to the Vermont Universalist Convention.

Henry A. Parkhurst, Secretary.

* *

FOR THE WORK IN TEXAS

All friends who desire to contribute literature for the Texas work, for the present should send it to Judge J. Barker, Cisco, Texas, who has charge of the P. O. Mission work for Texas.

* *

LEADERS WANTED

Copies of the *Universalist Leader* of Nov. 29 are wanted by the editor.

Obituary

Mrs. Mary L. Walter

Mrs. Mary L. Walter, after a sickness of several years' duration, died on Dec. 6, 1924, in Cincinnati, Ohio.

Mrs. Walter was a Universalist from her early girlhood, joining the church in her maturer years. She was one of the charter members of the Cincinnati Alliance and enjoyed the proud distinction of having served in all the offices of that body. Of only one other member can this be said. For several years she had been unable to attend any of the meetings of either church or Alliance, but she kept up her interest in both to the last.

Miss Nettie Littell

After a short illness Miss Nettie Littell died very suddenly at her home in Cincinnati on Nov. 16, 1924, less than two months after the death of Miss Sarah Schoonmaker, whose companion and caretaker she had been for nine years.

Miss Littell was a staunch Universalist, joining the Cincinnati church in her early 'teens, and she later joined the Alliance connected with the church. To both church and Alliance she was extremely faithful. Passing away in the prime of life her loss is doubly felt.

Mrs. J. R. Cole

Ida M. Carpenter was born May 22, 1855, and died Oct. 31, 1924. In 1880, she married J. R. Cole, who survives her. For fifty years she had been a member of the Universalist church and was always a loyal and efficient worker.

The funeral was held in the Little Hocking, O, Universalist church and was conducted by her pastor, Rev. Thomas Chapman. The interment was in the Newbury cemetery.

Mrs. John Galbreath

The Galveston, Indiana, church has suffered an irreparable loss in the death of Mrs. John Galbreath.

Mrs. Galbreath was born in Logan County, Ohio, March 15, 1840. She was married Jan. 17, 1869, to John Galbreath. They lived for a short time in Michigan, Tennessee and Missouri, finally settling on a farm near Galveston, and ever since had made this community their home.

Mrs. Galbreath is survived by four daughters, Mrs. Fay G. Noel, Mrs. Ada Graham, Mrs. Minnie G. Burrows and Miss Ida Galbreath.

Her chief interest was in her home, where friends and neighbors were always welcome. She delighted in hospitality, and was especially interested in young people. Of a sterling Christian character, she was ever loyal to her church, supporting it to the last.

Mrs. Galbreath died Dec. 6, 1924, aged eighty-four years. The funeral service was held in the Galveston church, conducted by her pastor, Rev. W. O. Bodell, assisted by her former pastor, Rev. H. C. Beckett.

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